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THE

CHRISTIAN EXAMINER

AND

THEOLOGICAL REVIEW.

Vol. X.

'SPEAKING THE TRUTH IN LOVE.'

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THE

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PREFACE.

When, in beginning the publication of the Christian Disciple, five years ago, we announced our intention to use it for the defence of controverted religious truth, it was thought by many of our friends, that the state of publick sentiment did not warrant such an undertaking. It seemed to them, that the dispassionate and inquisitive spirit that had prevailed, was bringing our opinions forward into general reception with a steady, though quiet progress, which ought to content their advocates. It was feared, that to assume a controversial attitude would be to excite a clamour, against which argument would scarcely prevail so far as even to be heard; and, still more, anxiety was entertained, lest, in the discussions which should follow, charity would suffer more than faith would gain.

The event has dispelled these apprehensions. An unexpected degree of curiosity, and of independent thought upon religious subjects has been found to exist; and so far was our work from satisfying the publick taste for investigations of this nature, that it has been followed by several others of similar character; one of which, at least, the Baltimore Unitarian Miscellany, has obtained a still wider circulation.

In the mean time, the sphere, within which an interest in our labours is felt, is greatly enlarged. Many eminent individuals, in church and state, have adopted the sentiments

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which we have maintained. Ministers, professing them, have been settled in Maine, New Hampshire, Vermont, Connecticut, Pennsylvania, and South Carolina; and societies of Unitarian Christians have been organized in the cities of Baltimore, Washington, Pittsburgh, and New York. A more extensive and powerful effect upon the religious publick than has been known in any other instance in this country, (unless the preaching of Whitefield and his associates make an exception,) was produced by the sermon of Dr. Channing at Baltimore, which contained rather a sketch than a defence of Unitarian opinions. In many parts of our country, besides those which we have specified, there are considerable numbers, and in almost all parts religious individuals, attached to this system from conviction and conscience. A spirit of religious inquiry is still more generally diffused, and besides those who have embraced our views, there are many who are subjecting them to a candid examination.

Nor has this progress of opinion been attended with any extraordinary excitement of uncharitable feelings. Doubtless, in common with all, who have been in a minority in religion, we have occasionally had cause to regret that we were misjudged and misrepresented. But we think we look in vain for any other instance, in which so considerable a reformation of belief has been effected with so little mutual irritation. In comparison with those, who in other times and countries have engaged in similar labours, we consider ourselves to have been signally privileged in regard to the amount of obloquy, which we have been called to endure, and the temptations to unchristian feeling, which we have had to resist. And we have ceased, in a great measure, to dread the influence of controversy upon an intelligent and serious community, since we have perceived, that in the course of these discussions, they have assumed a more moderate and elevated character; and a better mutual understanding, and greater mutual respect, have come to prevail between the adherents to opposite opinions. Exceptions to this remark undoubtedly occur; but it is no small cause of satisfaction that, to such an extent, a good example is set by those whose example will naturally be regarded.

Our experience, then, if we interpret it aright, gives us great encouragement to proceed. The edition of the Christian Disciple being in some numbers nearly exhausted, it has

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become convenient to adopt another title for our work, and we avail ourselves of the opportunity to present it in an improved form, with respect to the mechanical execution. We have not seen reason, however, to propose any considerable deviation from the plan upon which the Christian Disciple was conducted. In the department of *Miscellany*, we shall arrange such contributions as may be furnished us upon topicks interesting to religious minds; such as the evidences of our faith; the history and interpretation of its records; the exhibitions of its power in the improvements of Christian society, and the lives of excellent individuals; its disclosures, consolations and motives; the conduct which it inculcates; the temper which it forms; the exercises of piety, and the methods of its culture. Under the head of *Collections*, we shall present such brief extracts and remarks as may occur to us in the course of our reading; and we hope to be able often to add specimens of devotional *Poetry*. In the *Review*, we shall give our judgment of publications, which derive importance from their subject, author, ability, occasion, or probable tendency; and in this department our own opinions will be expressed with more uniformity, than can be expected in every part of a work furnished from such various sources. We shall conclude each number with articles of *Intelligence* of events interesting to the religious publick. We have made arrangements to present under this head a *List of new Religious Publications*; and it will be our aim to keep an accurate record of changes in the Congregational ministry of Massachusetts.

In the prosecution of our work, we have by no means an exclusive view to the defence of opinions which distinguish us. We propose to avow and enforce the sentiments which we entertain upon important subjects relating to religion. In some of these we differ from our fellow Christians; in many we accord with them. We wish to feel and excite an interest in the truths which we present, proportioned to their respective seasonableness and worth; and not to attach to any an unreasonable importance, because we are peculiar in receiving it. Among the various doctrines which constitute our system of religious belief, one is the personal unity of the Godhead. It is a doctrine to which we ascribe a great value. We think it has an intimate connexion with the

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highest exercises of a devout mind; and that its rejection by Christians severs that alliance in the cause of religion, which ought to exist between the understanding and the heart, and is the great obstacle to the universal diffusion of the Christian faith. And as, among the various opinions which we profess, this is the opinion which has been the most assailed, it is also that to whose defence we have been obliged to devote the greatest share of our attention. But neither for this nor for any other doctrine, acknowledged or disputed, which we maintain, do we wish to manifest a greater zeal than is demanded by its importance, the occasions for its practical application, or the danger that it will be rejected or overlooked. Our most satisfactory labours will be those in which we may cooperate with our fellow Christians; and we are happy to think, that the truths in which they dissent from us, stand less in need than heretofore of direct vindication, and that we shall be more at liberty, in future, to trace their application to the concerns of life, the reformation of literature, the correction of moral sentiment, the progress of society, the universal discipline of human nature, and the accomplishment of the designs of the divine benevolence.

Our task would certainly be lighter, if we could forget that some of the truths, which it is our chief source of happiness and cause of gratitude to have imbibed, have yet obtained so partial a reception, and are advancing against so many obstacles. The temper in which we shall maintain these, we shall be safest in leaving to be inferred from what we shall write. We trust, however, that it will not be deficient in earnestness; for if we could be negligent of such a trust, we should have little hope of being able to render our account with joy. We profess to have received the religion of Jesus Christ in that original, uncorrupted form, in which it is best suited to occupy the reason, affect the heart, and order the life; to acquire an extensive power, by commanding the assent of infidels, and exert an efficacious one, by quieting the doubts and rectifying the principles of believers. The system, in short, which we have received for Christianity, we profess to account the great instrument of human happiness in life and in eternity. And with this sense of it, we should be miserably unfaithful to every motive, which it furnishes, if we did not feel an intense interest in its diffusion.

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We trust, again, that the temper in which, as occasion shall require, we shall maintain our disputed sentiments, will not be found deficient in gentleness and candour. We profess to have an elevated object in our view. We desire, with whatever power we may exert, to promote the reception and efficacy of truths the most purifying and ennobling. It would ill become us to be irritated by the delusions which we desire to dispel, or by the delusion which misinterprets our efforts. However it may have been elsewhere, this is not a period of the world, nor this a condition of society, which will furnish apologies for forbearing, with an honest manliness, to speak the truth; but professing to be attached to it not only for its satisfactory evidence, but also for its salutary power, we hope not to forget the duty, nor forego the satisfaction of "speaking the truth in love."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—I have thought that the cause of pure religion might be promoted, by diffusing extensively in the Christian community, in an easy and popular form, such elementary knowledge of our sacred writings, particularly of the New Testament, and such illustrations of their meaning, as is either not accessible now to readers in general, or is to be obtained only by an extensive course of reading. In order to contribute something to so valuable a purpose, it is my intention to prepare a few communications of this kind for the Christian Examiner. If you are so far satisfied with the design, and the execution of the introductory essay, which accompanies this, as to give it a place in the first Number of the Examiner, it will be followed by others.

E*** Y****.

NOTES UPON THE BIBLE.—No. I.

The Bible is regarded by Christians with reverence, as containing a revelation from God to men; and it is read with peculiar interest, as the sacred book, from which is drawn the system of their religious faith. This reverence, with which it is regarded, and interest with which it is read, alike by the whole Christian community, may be expected to excite a lively interest in every inquiry relative to the form in which it

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appears, its history, its contents, and its meaning. Every one must be desirous of knowing what are the true grounds of his respect for that book, and what the real value of the instructions, which he receives from it. There are some misconceptions respecting it, I apprehend, which may be traced to our early impressions, and the manner in which it is put into our hands in our childhood. It is first presented to us, as a single volume, and we read it as the single work of a single author. There is indeed one point of view, in which it may not be very incorrect thus to consider it. As containing a revelation from God, and giving a complete account of the divine dispensations in their connexion and harmony, it is to be read as a single book. Though delivered in parcels, at sundry times, in succession, through a long period, it reveals one system of doctrine, one rule of life, one object of hope, and is professedly communicated to the world by the direction and influence of one and the same spirit.

But it is also to be regarded in another light, as consisting wholly of human compositions, like other writings of equal antiquity, the fair subjects of criticism, to be studied and examined with diligence and care, and subjected to the same laws of interpretation, which are applied to them under similar circumstances. They are to be traced up, each of them separately to their respective authors, and to the age in which they were severally written. By doing this, we may find our view of their divine authority, as well as of the sense in which they are to be understood, materially affected.

For thus the case stands. Those writings are attributed to different persons, whose names have been annexed to them respectively. It is then of great importance to find them exhibiting such characteristic differences of style, as corresponds to that supposition. They purport also to be the production of periods of time far distant from each other. It is highly satisfactory then, and confirms us in the belief, that we have not attributed to them an authority, that does not belong to them, when we discover in them internal marks of the age to which each of them is respectively assigned. And besides this, no inconsiderable aid to their interpretation is derived from this confirmation of their authority. In order to understand fully their meaning, it is often extremely material to know when they were written, and under what circumstances.

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Especially is this true of the prophetic parts of the Old Testament, and the epistolary of the New. For the instructions which they contain, and the exhortations and denunciations with which they abound, are all connected with the history of the people to which they are addressed, and are drawn from circumstances of time, place, character, and prevalent customs, of which we must have some previous knowledge, in order to understand fully their meaning.

With the writings of the Old Testament we are concerned in the present inquiries only so far as they are connected with those of the New. They were certainly in being before the time of our Saviour, and were held in reverence by the Jewish nation, as being the sacred deposit of their history, religion, and law. This we know by the manner in which they are constantly quoted and referred to by our Saviour and his apostles; and the same quotations and references, by their general agreement with the copies, which are now extant, assure us, that the writings which have come down to us are substantially the same, that *they* had at that time. They then constituted, as they do now, a constant part of the worship of the synagogue. They had been collected into a single volume ever since the return from the Babylonian captivity. This was the work of Ezra; and we learn that the volume thus formed, and which has ever since been regarded as a complete collection of their sacred writings, was perfected about a hundred years afterward, by Simon the Just, by the addition of the last of the prophets, who flourished after the captivity, and were contemporary with Ezra, or succeeded him.

These writings, beginning with the Pentateuch, or five books of Moses, and ending with Malachi, appeared in succession, some of them at distant intervals, during a period of about nine hundred years; the last of them not much short of four hundred and fifty years before the Christian era. During the whole of this last period, no person appeared to assume the prophetic character—no addition was made to the sacred books, and though the Jewish nation remained in the land of their fathers, observing the rites of the Mosaic law, and the worship of the temple; and though the age was not destitute of writers, whose works have come down to posterity, none of them laid claim to divine authority, and the volume of Scripture

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remained unchanged till the introduction of a new dispensation at the publication of the gospel. This is an important fact, to prove the care of the Jews in distinguishing those writings, which were to have a peculiar religious authority. That, during so long a period, while they were lamenting the loss of the prophetic spirit, and expecting its return, no false claims were ventured to be made, or if the claim was made, it was not acknowledged, shows that the reception of books into the Jewish Canon* was a matter of evidence, and not of accident or caprice, and that imposition by a false claim was not easily effected.

The Canon of the Old Testament we see was thus fixed, and the number and names of the books composing it determined, by one of the last of the sacred writers himself. The New Testament took its present form, as a single book, containing a complete collection of the *Christian* scriptures, in a different manner; yet in one that is not less satisfactory. These writings were not collected together, and formed into a single volume, with a mark of authority, by any one of the sacred writers, nor until many years after the last of them. It was probably never done in a formal manner by any individual, or any body of men. Had there been any such early act, some record of it would have remained.

The first recognition we meet with of the New Testament, as a collection of books, consisting of all those, which were acknowledged by Christians as of canonical authority, is in Eusebius of Cesarea, the ecclesiastical historian. This was in the beginning of the fourth century. His catalogue contains all those writings, which *now* constitute the volume of

* The term *Canon* is used by theological writers, to designate those books, which are received by Jews and Christians as of divine authority, and are understood to contain their rule of faith. The Jewish Canon contains those books, and those only, which constitute the Old Testament. The Christian Canon is properly limited to those writings of the evangelists and apostles, which have received the title of the New Testament. Though in a looser sense we may speak of it as comprehending both the *old* and *new*; since Christians admit, in common with Jews, the authority of their sacred writings as well as their own.

When the Canon of Scripture is spoken of, this catalogue of sacred books is meant; and when a book is spoken of as canonical, the meaning is, that it belongs to this Catalogue. The term was chosen to be thus used, as denoting, that this collection of books is to be regarded as containing the complete and entire rule for the faith and practice of Christians; a *rule* being the original meaning of the word *canon*.

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the New Testament. No intimation is given of any public act, by which their authority was established; but they appear, on the contrary, to have been received by common consent, each individual book on its own particular evidence, from the time in which they were respectively published. The same books, we have satisfactory reasons for believing, were acknowledged by Origen in the middle of the preceding century, though no formal catalogue of them was made out by him.*

That the books of the New Testament should not have been collected into a single volume, and their number and authority settled, at an earlier period, may be accounted for in a satisfactory manner.

The historical books were written at different times, and were probably designed, by their respective authors, for the particular use of different societies of Christians, not improbably far distant from each other. Each of the gospels was alone a competent history for the use of those, for whom it was intended. They did not need either the additional evidence or instruction to be drawn from the others. When, therefore, we consider the labour and expense of multiplying copies, by the tedious process of writing, and the want of those facilities of communication between distant places, which are now enjoyed, a considerable length of time may be well supposed to have elapsed, before any one society of Christians would be in possession of copies of all the authentic writings of the apostles; those designed for the special use of other churches, as well as those particularly intended for their own, or for the use of Christians generally. And if such were the case in respect to the historical books, still more so must it have been true of the epistles, several of which were not only addressed to particular churches, but were manifestly occasioned wholly by some peculiar circumstances in those churches, and adapted to them. It would be long before writings, thus local and occasional, would be generally received by other societies, where the same special interest in them did not exist.

* The authorities of Eusebius and Origen, in this case, are of great weight. They were among the most learned men of the age in which they lived, and had both of them directed their inquiries particularly to the history and the authenticity of the Christian scriptures.

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Further. We are to take into consideration the design of the Christian religion, and to recollect who were the persons that were to read its books. Not literary men only had an interest in the doctrine of the New Testament, as was the case with the writings of the philosophers. What the Saviour taught, and the apostles preached, was equally interesting to all; and in order that the purposes and design of heaven might be accomplished, it was to be communicated to the poor as well as to the rich, to the unlearned as well as to the philosopher. In order to this, some method of communication, more prompt and effectual than that by writing, was requisite at first. It was accordingly not by books, but by the personal preaching of the apostles, that Christianity was at first propagated, converts were made to the Christian faith, and churches were established. The witnesses of the miracles and resurrection of Jesus did not at first send their writings abroad, but went forth themselves, testifying, wherever they went, the things which they had seen and heard, confirming the truth of their testimony by miracles, and publishing every where the momentous doctrines which they had in charge.

Thus actively employed in personal labours, several years may have elapsed before the original witnesses felt the necessity of committing to writing what was the subject of their preaching, and of leaving permanent records, for the use of succeeding generations, of the life and preaching of the author of their faith. And *after this work was accomplished*, we are not to suppose, that in an age and country, where few probably were readers, their written testimony would be in great demand, or be eagerly sought for, so long as the original witnesses were alive, and it was in the power of Christians to receive the truths of the Gospel immediately from the lips of its primitive teachers. Now the last of the apostles lived till the close of the first century, and some of their immediate disciples till the middle of the second. Until this time, therefore, Christians had the opportunity of receiving the testimony of Christ from unexceptionable living witnesses; and many, probably, of being eyewitnesses themselves of miracles wrought in confirmation of the testimony.

There was then little occasion, as yet, for recurring to written documents, or for being anxious to possess them.

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The preachers themselves, and those who were employed in instructing and confirming Christians in the faith, were less likely to appeal, in their addresses, or their writings, to the books of the apostles, than to assert and communicate their own personal knowledge; especially, since, for the reasons which have already been mentioned, those books could not have been in the hands of Christians generally for a long time after this, and but few probably at this time could have seen them.

What was thus reasonably to be expected, from the circumstances of the case, we find was the thing that actually took place. Our reasonings are confirmed by fact. Previous to about the middle of the second century, quotations from the gospels and epistles, and even references to them, were infrequent. In what remain of the writings of the apostolic fathers,* we have satisfactory evidence of the existence of several of the books of the New Testament at that time. But more than this we have not. We find proof, that they were *then* beginning to be in great demand. They were becoming every day more necessary to supply the place of original witnesses, who no longer remained to give their living testimony. Nor were they less important as a standard of faith, by which the doctrines of the preachers of Christianity were to be judged. They were even become necessary now to the preachers themselves, to supply them with the knowledge, by which they were to be qualified for the office of teachers, and to prevent the uncertainty, and to correct the mistakes and the corruptions of tradition. It was also at this period, that Christians would feel interested in collecting together all the scattered writings of the evangelists and apostles, bringing their testimony to a single point, and subjecting them to a close comparison, so as to ascertain their mutual agreement, and how far they served to confirm and illustrate each other. The public reading of these books now forming a constant part of the religious service of the Christian assemblies, each separate church would become desirous of possessing a copy of all the authentic records of the founder of the religion, and of his immediate disciples. From this time we accordingly dis-

* The name of Apostolic Fathers is given to those writers, who were contemporary with the apostles. Those whose writings have come down to us are Barnabas, Clement, Hermas, Ignatius and Polycarp.

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cover traces of the existence of the New Testament, as a collection of the sacred writings of Christians.

The process of which we are speaking was gradual. But it was completed, and the canon of the New Testament was permanently settled by general consent, without any formal act of the church, sometime before the commencement of the fourth century. The claim of each book to a place in the sacred volume was ascertained separately, and grounded upon satisfactory evidence then existing, and most of which still exists, that they were written by the persons to whom they were ascribed. This evidence was then easily to be obtained, on account of the estimation in which they were held, as containing the only authentic records of their religion,—of its origin, its history, and its laws. And it was their inestimable value and importance, which induced Christians of that and of every succeeding age to employ effectual means to preserve those writings in their original purity, to spread them extensively, to multiply copies, and to translate them into different languages, for the use of Christians of all nations.

When the time had come, that none of the original witnesses of the Saviour remained to give his living testimony, every Christian must have felt the deepest interest in procuring correct and authentic copies of the writings they had left. It would be scarcely possible that any one of those writings should be lost, or that any spurious book should so far impose upon the Christian community as to obtain general credit in the churches. If such book contained any thing which militated with the known preaching of the person to whom it was ascribed, it carried the mark of forgery in its face, and would be rejected. If it had never been heard of in the lifetime of its reputed author, whatever were its contents, the presumption against its genuineness would be too strong for it to be received. Or further, it would be regarded with distrust, if it differed materially in style and manner, from the acknowledged writings of the person, whose name it bore.

This is not mere speculative reasoning, but matter of fact. Such discrimination was actually made. While several epistles of Paul and Peter were acknowledged as genuine, other writings attributed to these apostles, as well as to some of the others, were rejected from the beginning as of no authority, and were never admitted into the sacred volume. And some of those, the claims of which were finally admitted, were not

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universally acknowledged at first.* These facts are of importance to assure us of the actual care of the first Christians, with respect to the character and claims of their sacred books; and it is peculiarly satisfactory, as it is to be traced up to the lifetime of the immediate successors of the apostles, while many were yet living, who were contemporary with at least *one* of the original witnesses of our Saviour, and companions of his life.†

Such, as I have stated, appears to have been the origin of our sacred books, and such the circumstances under which they were early collected together by Christians into a single volume, which they regarded with peculiar reverence, as containing the history and the substance of their religion. How was this book preserved by the first Christians and their successors from being lost, and from being corrupted? With what care has it been transmitted down to the present time? What reason have we to believe, that it is substantially, and to all important purposes, the same now, that it was when it was the basis of the faith, and holiness, and courage, and joy, of the primitive Christians?

CAUSES OF LUKEWARMNESS IN CHRISTIANS.

It is not a little surprising to observe how many, of even believing and professing Christians, have but a cool attachment to their religion. They believe it to be divine, and worthy all acceptation, but they do not take much interest in it. They hold it to be the best gift of heaven, and the foundation of their eternal hopes; yet they manifest no great depth of feeling in regard to it, and seem to be not at all anxious to promote the knowledge and influence of it in the world. Their faith is cold and heartless. Their hope is dim and

* The following were not received into the catalogue of sacred books by all the churches at first, viz. The Epistle to the Hebrews, the Epistle of James, Second Epistle of Peter, Second and Third Epistle of John, Epistle of Jude, and the Apocalypse.

† The apostle John lived to a great age, probably till about the end of the first century. One at least, Polycarp, bishop of Smyrna, who had seen this apostle, lived till past the middle of the second century.

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sluggish. Their love is languid toward God, and inactive toward man.

It cannot be said of such at the present day, as our Lord said respecting others,—that "because of *persecution* their love has waxed cold." The church is in a state of security and peace, which allows every one quietly, and without molestation, to pursue the concerns of personal religion as zealously as he pleases. The opposition and obloquy which may attend the profession of any particular doctrines, and quench the ardour of those who hold them, make no attack upon the warmth of a private devotion to the cause, but allow every one to be animated as he will in that which concerns his own soul. There are other causes for that deplorable slumber of the soul, which has stolen upon so many in the church, robbing them of their highest religious enjoyment, and defrauding their fellow men of their activity. If we can point out a few of the most obvious of these, we may perhaps help some of the sleepers to arouse themselves, and revive the dying affections of their souls.

There are undoubtedly some whose lukewarmness is occasioned by their want of acquaintance with their religion. It may seem harsh, in the present age, to charge Christians with ignorance of their faith; and yet the charge is but too applicable to many. We, of course, do not mean the same sort or degree of ignorance which prevailed in the dark ages of the spiritual despotism of Rome, when ignorance was accounted favourable to devotion in the people, and was no disgrace to the teachers; when it often happened that neither pastor nor flock possessed or could read the New Testament. In comparison with those days we are doubtless all enlightened, and well informed. But the question is, are we all so in the comparison with our own days? Do all read, know, and meditate as much of their faith as they should do, when the wonderful abundance of means is considered, and the facility of commanding them? Is it not rather true that many are content to believe the gospel, and do not care to know much about it? that there are even serious, conscientious men, who honour and profess the gospel, and who yet very seldom read the scriptures, have made it a small object to understand them, have not been at all anxious to advance beyond the knowledge they possessed some years ago, have perhaps been

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satisfied with what they acquired at school, or from their parents, and as for other sources of information, besides the Bible and the weekly sermons, pretend not to consult them at all?

It is to be feared that this is literally the case with many believers. Bible Societies, Book Societies, and libraries, besides periodical publications, that solicit their attention quarterly, monthly, and weekly, have brought the means of religious instruction to the very house of every man in the community, so that he has but to open his eyes and be wise; yet there are many who are satisfied with the most scanty and superficial acquaintance with the Christian system of doctrine and duty.

Is it strange that such persons should be lukewarm? Since their minds are never warmed by contact with the living scriptures, or with the minds of other men, is it strange that they grow cool? Is it strange that the ardent feelings which they once had, and the young glow of devotion, should fade and die, since they are so seldom revived by the reperusal of the volumes of truth and piety?

No man can be expected to continue for a long time deeply interested in any subject or pursuit, with which he is only partially acquainted. There is a charm in novelty which may captivate the heart, and create a temporary passion; while the subject is new a man will be in raptures with it, and devote to it his whole affections and labours, though he may have but the slightest possible acquaintance with it. But this is not a lasting state of the feelings. This violent admiration soon subsides, if there be nothing further to be inquired and known concerning it. Take, for example, the study of natural philosophy, or the art of musick. One sees a few wonderful experiments, or hears a few beautiful strains, and straightway imagines himself a devoted enthusiast to the pursuit. But suppose he go no further than this beginning, and do nothing but repeat over and over again these experiments or tunes, how long will it be before his admiration is tired out, and settles down into complete indifference? It is only he who goes on learning, exploring further and deeper, and adding to his treasures of knowledge and skill, who can maintain the fervour of spirit which he felt at first. Apply this to religion. The young convert, first made sensible to the won-

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derful beauty and holy peace of Christian truth, is absorbed in their contemplation, and filled with a sort of ecstacy. He is loth to do any thing but enjoy the delirium of his feeling, and is amazed at the composure with which older Christians occupy themselves in the tedious drudgeries of time. But suppose that, satisfied with this experience of the power of religion, he seek for nothing beyond these impressions, this alphabet of religious feeling;—they soon cease to be new, and then they are no longer striking. He gets tired of looking forever at the same picture, and listening to the same airs. His mind makes no advance, receives no addition, is not excited by progress or variety, and it becomes weary, cool, uninterested. This is the inevitable tendency. It can be avoided only by continuing to inquire and search, and by thus adding to impression, knowledge.

There may be some who continue to be zealous without becoming enlightened. If so, they may form exceptions to these remarks, but they are no objections to their accuracy. For they will be found to be either men of great constitutional enthusiasm of temper, whose animal vivacity never flags, but is buoyed up upon the waves of change and trouble, like the life boat that rides patiently in the storm, while the elements conspire in vain to overwhelm it; or they have become engaged in some plans of active religious exertion, which suffice to keep up the excitement, and make good the place of a more extensive knowledge of divine things. Where neither is the case, the least that can be expected is that the first ardour will cool, and lukewarmness become the habit of the heart.

Another cause of this lukewarmness among Christians is their immersion in the world. The man of habitual religious sentiment, or of Christian profession, does not retire from the world into seclusion and solitude, to cherish his faith and piety where there shall be no obstacle or interruption. But he lives in the midst of the world and the world's bustle, and the company and cares of other men, where his faith meets stumbling blocks, and his piety interruptions, at every step. There is no talismanic charm in his profession, to save him from these, no invisible spell to carry him through unharmed and invulnerable. But he is exposed to them on every side, and his character is liable to be affected. The

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cares of life seize on his time, and defraud religion of the moments which should have been sacred to it. The pleasures of the world, sparkling and soliciting wherever he moves, force upon him their allurements, and seek to create a disrelish for the more elevated pleasures of spiritual contemplation. The company of other men breaks in upon his hours of leisure and his plans of reading, and he cannot go to converse with God, because men have stolen his time to converse with them. All these inconveniences conspire to draw away his attention from the subjects of religion, and thus the love of the world seeks to root from his heart the love of the Father.

In this way, without intending it, or at first being aware of it, many believers gradually grow lukewarm, and while they continue to have a name to live, are in truth almost dead. This tendency is increased amongst us by two accompanying circumstances. It is not our habit to lay great stress on the form and demeanour of sanctity. A devout man knows that it is not necessary to wear a countenance or apparel sanctimoniously distinguished from those of other men, or to be in any way marked out from them while he lives among them. This may imperceptibly produce an effect on his character. The desire not to *appear* other than they, may become a readiness not to *be* other than they. He is permitted to *seem* like them; he may *become* like them. No one will say that this is not a possible transition. He walks amongst them as one of themselves, not anxious to expose to their view the holy fire, which burns within the consecrated temple of his soul; he may become at last less anxious to visit it himself, and the flame grows dim, and the chamber of his spirit cold. He feels himself excused from making express and open reference to God and a future judgment, in every transaction with men; he may forget at last to make *tacit* reference to them. The habit of not exposing his principles every moment to the view of others, may unconsciously extend itself so that he shall not look at them himself.

Again, in the daily intercourse of life he meets other religious men doing as he does himself, and distinguished by no outward marks from the mass of mankind;—men of integrity, fairness, and generosity, but with no ostentatious exhibition of the Christian principles on which they act, and therefore to

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human eyes just like other men of integrity, fairness, and generosity, who make no pretence to be guided by religious principle. Here then is possibly another snare to him. If he finds himself growing indifferent to his faith, less devout and less anxious for the welfare of the gospel, he shelters himself behind the example of these his brother Christians. They are sincere and pious believers, he says, honoured and respected as such; yet I cannot perceive that their zeal is greater than my own; I see no reason to suppose them more punctual and fervent in the exercises of personal religion, than I am myself; and if they can thus maintain a good Christian standing, why may not I? What is enough for them is enough for me. There is reason to suppose it no uncommon case for a man to impose upon himself by so shallow an artifice as this, contenting himself in a state of declining piety, by conjecturing that other Christians have declined as much as himself. As if he knew any thing of the secret exercises of their souls; or as if being in their company would save him.

Another cause of the lukewarmness of Christians is, their not perceiving that religion is so all-commanding and all-engrossing as it really is. They err in the measure of importance they attach to it; and hence the absence of all excitement and fervour is a matter of deliberate and settled system. They have framed to themselves views of the Christian religion, which do not require or patronize any great ardour of the affections, or devotedness of the life, or sacrifice, or self-denial in its cause. They represent it to themselves as a very reasonable, accommodating thing, which barely demands that a man should not be grossly immoral, and beyond that lays him under no restrictions; but advises him to make his way through the world as quietly and happily as possible. Such men, though they may really honour Christianity as a noble institution from heaven, believe in its divine original, and look for its salvation; yet cannot be very zealous in its behalf, so long as they have so low an opinion of its design and efficacy. No man can be very earnestly excited about what is not great, nor laborious and anxious in a duty which he thinks to be very easily performed.

There can be no doubt that this exceedingly inadequate notion of the requisitions and attainments of Christianity, is a

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frequent cause of religious coldness. It would chill the spirit of any enterprise, that could be undertaken. Send a well appointed army to fight an enemy that is known to be weak and exposed, so that the expedition promises no danger; and there will be nothing of that intense ardour of the soul, and devotion of the faculties, which is called up in the preparation to assail a powerful and well defended foe. And can it be expected that those soldiers of the cross should exhibit any great zeal, who believe their enemies to be feeble, and the conquest easy? They will hardly think it worth while to buckle on the armour at all, if the Christian contest be no more severe or perilous, than is sometimes imagined. And I doubt not it thus happens that many a one, who intended to follow the Captain of his salvation, has been seen going forward with the shield of faith slung behind him, and the sword of the spirit (which is the word of God) never drawn from its sheath. He thought the warfare so easy as not even to require a skirmish; and what wonder then, that he fell into the ambush of sin, and was carried captive of the world, the flesh, and the devil?

The energy and perseverance of the highest virtue can be expected to exist, only where there are thought to be difficulties and obstacles sufficient to require them. How surely then will the ardour of Christian faith be repressed, by lowering the standard of Christian attainment. How surely will an indolent indifference follow the persuasion that the Christian's path has no toil, embarrassment, self-denial, or peril. How certainly will the virtue of the world be kept low, and poor, and mean, if the feeling prevail, that the Christian character is no very arduous or uncommon attainment, but may be achieved by ordinary efforts, about which it is needless to be very anxious.

Yet this feeling exists; and it is unquestionably the cause, in many instances, of that indifference to the truth, and that practical mediocrity of virtue, which are to be so greatly lamented in the church. It must be counteracted by producing an opposite feeling. Men must be taught to know and perceive, that Christian virtue is something arduous and sublime, that its attainment demands time, self-denial, circumspection, perseverance; that it is hardly won, and easily lost; and is to be maintained by an unremitting contest with passion

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and pleasure, by a rigid discipline of the affections, and strict vigilance over the conduct. Let the believer look to his Bible. Let him learn that there is nothing there of the compromising spirit he loves. Let him see there, how thorough and unhesitating is the goodness to which he must aspire, and how all apology is cut off for sloth and indifference. Let him look to his Saviour; and inquire whether to follow his holy and upward path, do not require something more than the sluggish and careless step of an unconcerned traveller. Let him look at his own heart; and say if the issues of that fountain can be kept pure, without diligent watching and persevering care. Let him look forward to the glorious revelation of eternal bliss; and say if the heaven of purity and peace can be won by the languid exertions of a spirit wedded to the world, and the slothful aspirations of a soul that makes no effort to be heavenly minded.

We may add the neglect of private prayer to the causes of Christian lukewarmness. How large a proportion of Christians are inattentive to this duty, it is of course impossible to know; if we might judge from the neglect of family devotion, we should suppose the number to be large. But however this may be, it is almost impossible that the omission should not be followed by a loss of all hearty and fervent religious affection. We might never be able to say, in a given case, that this is the cause; but we might with certainty foretell, that where this cause exists the effect would ensue. For if a man seldom or never separate himself from the world, and withdraw his attention from its engrossing concerns, and go into the holy presence, where earthly things cannot intrude; if he never or seldom hold communion with the great Father, and thus revive the solemnity of devotion, and the sense of his accountableness; how can it be hoped that he should retain any ardour of spirituality in his desires and feelings? If he be accustomed to contemplate religion only in the crowd and hurry of worldly affairs, mingled with human imperfections, and debased by human passions and weaknesses; and never or seldom engage in its contemplation, retired from the world, in the immediate presence of God, where it is seen in its native lustre and purity, nor look forward to the day when it shall reign in heaven, separated from all present interests and infirmities; how can it be hoped that the fervour

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of his spirit shall be maintained, or that he will not grow cold and thoughtless, like the world to which he is chiefly devoted. Prayer is the strength of virtue, and the chosen nurse of piety; it drives away temptation, it gives fortitude in trial, it imparts power to faith, it brings future things present, and grants a foretaste of heavenly bliss. He that lives in prayer lives as an angel of God, and will learn to be devoted to him with the ardour and constancy of an angel. His heart is in heaven, and he has his conversation there. But where this duty is neglected, his conversation is on earth, and therefore he cares for little but earthly things. Here is his employment, his hope, his home; spiritual devotion never revives his longing after immortality, and it becomes languid, cold, and extinct.

We may therefore fairly attribute much of the religious indifference of the Christian world, to the neglect of this refreshing and animating duty; and if we would look for the revival of a deep and genuine religious devotion, it must begin with a more exemplary performance of this duty.

THE STUDY OF CHRISTIANITY THE DUTY OF INTELLIGENT MEN.

THERE are many instances in the scriptures, in which the religion of the gospel may be said to challenge the attention and examination of intelligent minds. I speak, says the apostle, unto wise men; judge ye what I say. The frequency with which Jesus Christ addressed himself to the understandings of those, who heard him, is a remarkable feature in his history. There was neither mystery, nor cunning, nor artifice, nor disguise, in his doctrines or actions. He demanded confidence only as far as he gave reasons for that confidence. He required no other assent than that, which is founded upon rational and mature conviction. He was desirous that his claims and his doctrines should be subjected to a severe examination. Never indeed was a brighter instance of that fairness of speech and conduct, which springs from a consciousness of integrity, and of benevolent and honourable purposes.

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The religion, which he taught, was worthy of such a character in its teacher. It demands examination, because it deserves examination. It requires to be brought to the test of reason, for it is sure of being approved by reason. It calls upon wise men to judge of its pretensions, its doctrines, its designs, because its character renders it worthy of the investigation of the most acute, intelligent, and philosophical minds. Upon the duty, which intelligent men owe to Christianity in this respect, it is my design in this essay to offer a few remarks. It is a subject in the highest degree worthy of attention, and I am embarrassed only by the conviction of my incapacity to do justice to so sublime a theme.

We will begin by stating the duty, and then advert to the grounds, on which this duty rests.

I. We maintain then, that Christianity demands the attention and study of the most enlightened and improved minds. To such men it should be always a prominent subject of inquiry. Every system of education is essentially defective, which does not embrace a full course of instruction on this subject. We can make no just pretensions to true philosophy, which is the science of estimating things according to their proper value, unless this subject occupies a principal share of our attention; and unless our views in regard to it are so well defined, as to afford us efficient motives of conduct, rules of life, and grounds of consolation and hope through our whole earthly course. As far as this, Christianity has claims upon us, with which the claims of any other subject of human inquiry cannot be brought into competition.

Every duty, however, has its limitations; and it must be shown to be consistent with other duties of indispensable obligation. In enjoining upon all men of improved minds the study of Christianity as a primary object of pursuit, it may be said, that we make demands upon them, with which the other avocations of life are incompatible. How is it, we may be asked, that the merchant occupied by an extensive business, the lawyer engaged in the studies of a difficult science, and the duties of a laborious and perplexing practice, the physician employed in the intense and arduous labours of his profession, the statesman engrossed by the profound study of politicks and harassed by the cares of government, how is it

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that men thus occupied are to find leisure and opportunity for the study of religion?

We answer, that time can and should be found for it; that the busiest life, to which such men as those of whom we speak, are ever compelled, may be so regulated as to afford the opportunity; that such an immersion in any cares or labours as would prevent it, is to be resolutely and absolutely avoided; and that the neglect of it in every case is irrational and criminal.

But that our requisitions on this subject may not be deemed unreasonable, we will define the duty with more precision. We do not then demand of such men that they should acquire, in the technical sense of the term, a critical knowledge of the scriptures. Biblical criticism is a science by itself, demanding an acuteness and extent of philological research, which is to be expected only of men to whom theology is a profession. The study of it to such persons is of high importance; and the present improved state of religious knowledge and sentiment, is greatly owing to the learning and labours of those among us, who have distinguished themselves in this particular department. But to men of other professions, engaged in the duties of active life, such inquiries are neither practicable nor important; nor can it be, as some of our brethren, it would seem, consider it, that a man's salvation may depend upon a Hebrew termination, or the absence or presence of a Greek article.

Nor do we deem it important that men should be versed in the innumerable theological controversies, which have distracted the church in every period, and so often disgraced it by their absurdity, littleness, and virulence. Controversial theology, with some few exceptions, is an unprofitable and disgusting study. In respect to many of the topicks, which have been debated among Christians, and have kindled the fires of persecution, they are too trifling to deserve any consideration. In regard to many, they relate to topicks in their nature so obscure, that certainty is not attainable; it cannot, therefore, materially affect our virtue or happiness, whether we have any or no opinions, nor on which side our belief reposes. In regard to others, which are material, and there are some such, intelligent men who have not the means or the opportunity of going over the whole

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ground, may in general rest satisfied with the decisions of reason and of common sense; and here indeed should always rest our final appeal; for the beauty, and consistency, and glory of true Christianity never appear so transcendent as when examined by the light of reason, and subjected to the test of common sense. It is a false and spurious Christianity, which fears to be arraigned at this tribunal.

But if these branches of theological knowledge are not essential objects of inquiry, there are many others connected with Christianity, in respect to which, upon all men of intelligent and improved minds, the obligation to inquire is indispensable. They involve the highest interests of our being; they are deeply interesting to human curiosity, and essentially connected with human virtue and happiness.

How indeed is it possible for us to overrate the importance of the inquiry, whether God has been pleased to make by a special and supernatural revelation a direct communication to mankind? whether Jesus of Nazareth be the organ of this communication? whether the scriptures contain it?—And if we admit that there are strong presumptions in favour of this fact, or indeed, as all must admit, that there is nothing impossible nor improbable in the supposition that such is the fact, ought any intelligent man to be content, until he has made himself well acquainted with the grounds, on which Christianity rests its claims to be so received; until in fact he is no longer held in suspense, but has satisfied himself, as far as it is possible to satisfy himself, whether Christianity be true or false. The evidences of Christianity obviously present one of the most important subjects of inquiry to an intelligent mind; and no such mind should stop short of a conviction on this subject founded upon an intelligent and thorough survey of the whole argument. The fact of a revelation, and the authenticity of the scriptures, being once established, how many interesting inquiries immediately press upon the mind as to the nature of the doctrine, and the character, and authority of its teacher, and as to the designs and purposes of so momentous a dispensation. One most prominent design of Christianity, acknowledged by all, is the disclosure of a future and an immortal life, and the revelation of God's moral government as extending alike to both worlds, and to man in every period of his being. It is on these subjects then, an intelligent man

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will seek for information, with an unquenchable solicitude. In the whole circle of the objects of human inquiry and curiosity, there are none which in moment are to be compared with these. If Jesus has given us a complete system of duty and happiness, who is there who is not most deeply concerned to understand it? If we are the subjects of God's moral government, how important it is that we should know the principles on which that government proceeds? If a future life is certain, and that life an immortal one, what an affecting and momentous inquiry is it, what is the preparation requisite for such a life, what connexion has the future with the present state, and by what means shall we render that existence happy? The New Testament contains all the information on these subjects that is attainable. To an intelligent man then, how important and obligatory is the study of the New Testament? Should such a man allow himself to be ignorant of this great charter of his privileges and his hopes? Ought he not indeed to possess an exact knowledge of what Jesus and his apostles have taught on these great subjects of human interest?

Thus far we hold that religion should be to every man of improved mind and refined sentiment, a subject of serious study. It is his duty and interest to make it so; and we proceed to state briefly some of the grounds, which render it both his duty and his interest.

II. 1. First, then, the study of religion is a duty, because men are responsible for their religious opinions. Why should it not be so? We do not say that every errour is criminal; that an exact and complete system of religious belief is required of every one; we cannot assert that the reception of any single article of Christian faith, not even the most undoubted, is essential to the salvation or the future acceptance of every man with God. Some there are, who even in a Christian land have no advantages for the acquisition of religious knowledge; who, from natural incapacity or the peculiar and unalterable circumstances of their condition, have no means of faith; and whose religion, if they have any, must be altogether matter of authority or sentiment. They will not be condemned for the want of attainments, the capacity or opportunity for which God himself has denied them. But men are responsible for the improvement of those advantages

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with which they are favoured. The cultivation of the intellectual powers in the pursuit of truth, is as much a duty as the exercise of the moral powers in the pursuit of virtue. They are means of personal improvement or of doing good to others, which we are bound to use to their extent; they are talents, which are to be returned to our master, not merely undiminished, but doubled by our diligence and fidelity. Errours of religious belief, which have been adopted through inattention or negligence, voluntary ignorance, or any deficiency or mistakes in religious faith, which might have been avoided, are criminal; and that degree of religious knowledge, and that purity of religious faith, is demanded of every man, which he has the ability and means of acquiring.

2. Let us reflect next upon the superiour value of an enlightened faith, in a practical point of view.

We are aware that it may be said, that purity of life is not an invariable consequence of correctness of faith; that our moral attainments do not always correspond with our intellectual attainments; but notwithstanding many lamentable instances to this effect, it does not now remain to be proved that knowledge is conducive to virtue. Can that faith, which rests upon authority only, be as efficient as that which springs from rational conviction? Will religion have the same influence where it is not understood, as where it is understood? Is human conduct unswayed by motives; or unaffected by knowledge or belief, by hope or fear? but how are motives or principles to operate, which are not understood and considered? Is not the character of every man much affected, and often formed by the education which he receives? Does any intelligent parent deem it of no moment in what principles his child is trained? Yet if just views of religion are of no more practical moment, than some well informed people carelessly represent them to be, there appears no reason why any religious or moral instruction should be given either to young or old; there appears no reason for preferring Christianity to any system of religion or philosophy, that has been presented to the world; there appear indeed no moral uses of any revelation whatever.

Far be it from us to deny that there are good men of all sentiments, of all religions, and of every degree of intellectual attainments; that there are bad men with the best and good

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men with the worst principles of faith. The character of men is greatly affected by circumstances, and is subject to a variety of influences; and the influence of pernicious sentiments is often completely neutralized by a combination with others of a different character. But none of these anomalous cases, were they even much more numerous than they are, affect the important position, that the moral influence of our religious faith and knowledge is great. In the ignorant and uncultivated religion may be matter of early discipline, or custom, or sympathy, or mere sentiment; and here we confess we have often seen it displaying all its power and beauty; producing the strictest virtue, inspiring the firmest fortitude, and breathing a sublime devotion; in the humblest orders of the community, and in its most obscure retreats, we have seen religion pouring forth its brightest radiance. But in men of improved minds religion, to have its full influence, to be with them an abiding and habitual principle of life, must not be matter of form or sentiment merely, but of rational and sober judgment. When men have so carefully considered its evidences, and so well studied its character, as to perceive its reasonableness, beauty, and value, as to be convinced that it is a religion from God and worthy of its sublime origin, when its doctrines, and motives, and expectations, have been presented to their minds in all their extent, we may then expect that it will take deep hold of the affections and judgment, and exert its transforming and elevating influence over the whole life and character.

3. We proceed to say that the study of their religion is enjoined upon enlightened men, by the most solemn principles of duty to the community.

The character of every community depends greatly, in many cases entirely, upon the character of those persons, whose talents and attainments elevate them above their fellow men, and make them objects of peculiar interest and attention. Their example is imitated, and their principles adopted; and religion, as far as it is an object of respect and observation with them, is matter of respect and observation with others. Of how great moment this is to every community, we need not say. The history of men in every age, country, and condition, prove that religion is the most powerful principle in human conduct, and the most powerful agent in human

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affairs. Without a principle of religion it is difficult to conceive how any community can be secure or peaceful; and of true Christianity we may confidently assert, that its influence is in the highest conceivable degree, favourable to social order and happiness, to private and public virtue. What commanding motives then address themselves to the enlightened part of the community to understand this religion; and to give to its principles all the influence possible, by showing that these principles are objects of their deepest interest and respect.

It is not among the smallest motives to the study of Christianity, that the advancement of religious knowledge among the higher classes in the community, is the best means, which can be adopted to improve the character of its religious teachers. They have, especially in our community, where the pastoral office is elective, every inducement to render themselves worthy of the respect and esteem of those to whom they minister. In proportion to the advancement of religious knowledge among their people, they will be excited to cultivate their own powers, and enlarge their own acquisitions; and when the immense influence of the ministers of religion upon society is considered, as it is illustrated in history, or within our own observation, the value of an enlightened ministry cannot be too highly estimated.

We remark next, that upon the religious knowledge of the higher and improved classes in the community, we rest our hopes of the continually increasing extension of true Christianity, and our confidence of security from religious bigotry, superstition, fanaticism and intolerance. These vices are all the offspring of ignorance; and the miseries which they have inflicted, present the blackest page in the annals of mankind. They are the works of darkness, and they tremble at the approach of light. It is owing to the progress of religious knowledge, that our happy community is, to so considerable a degree, exempt from these evils; that religious liberty is enjoyed among us in its full extent; and the rights of conscience and of private judgment universally acknowledged. In the increasing spirit of religious inquiry, and the stronger interest in religion which is manifested, and the daily advancement of religious knowledge among the most intelligent part of the community, we behold an omen most auspicious to the interests of true Christianity.

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4. In the last place, the gospel demands the inquiry of all men of improved minds, because of its intrinsick authority, dignity, and moment.

Were this essay addressed to those, who denied or doubted its truth, we might say with confidence, that any degree of probability, or the bare possibility, of its being what it claims to be, would entitle it to a patient and faithful examination; but speaking to those with whom its truth is no longer matter of question, we may confidently demand of them to be ready always to give an answer to every man that asketh the reason of the hope that is in them.

Religion is the highest law of our being; ought it not therefore to be one of the first objects of our inquiry? Christianity comes as the immediate communication of God to man; and when God speaks shall man refuse to listen? We are moral beings, made in the image of our Creator, intrusted with valuable talents, owing much to God and man, and bearing a high responsibleness; Christianity proffers a complete and unerring rule of life; what instructer so valuable, what guide so important? We are eager in the pursuit of happiness; it is our anxious inquiry, who shall show us any good? Christianity proffers counsels on this subject, which are infallible; and discloses the only true and inexhaustible sources of happiness, where we may drink it pure. We find ourselves exposed to trouble; our powers are limited, our nature is frail. We are broken by disappointment, wasted by sickness, racked with pain, desolated by adversity. This world can impart nothing to relieve our agony, or to scatter our despair. But the consolations of Christianity are ample; and they have breathed fortitude and resignation into the bosoms of the most wretched. The hand of time presses heavily upon us; our sun has passed its meridian, and is descending rapidly. Our limbs totter under the infirmities of nature and the decay of age. We are called to weep over the triumphs of death, and to deposite in the grave, one after another, the objects of our affections and our hopes; blasted often in all the promise of youth and health, vigour and beauty; the conviction of our own mortality forces itself home upon our hearts; to whom shall we go but unto Jesus; with whom but him are the words of eternal life?

'The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.' Visit the chamber of

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sickness and death. Spread before their wretched victim all the glittering objects of human ambition: show him the treasures of his wealth; they cannot purchase the alleviation of a single pang: sound in his ear the loud notes of fame; it is all discord to him: tell him that the banquet is prepared, and the revel begun; to him it is all vanity and vexation of spirit. This world is all a fleeting show; it is Christianity alone, which, by disclosing to us its connexion with another life, gives it any value. To the Christian the objects of earthly ambition appear in their true character, transient, perishable, vain;—he looks far beyond the limited horizon, which bounds the mere earthly view; and taking his stand at the broken and emptied sepulchre of Jesus, it is there he gets a prospect of the promised land; and amidst all the desolation of time, and all the ravages of death around him, he feels that he has lost nothing.

In Christianity we have a religion, which comes thus clothed with divine authority; which imparts instructions thus useful and necessary; which inspires hopes thus consolatory and transporting; which proffers to us a system of duty and happiness, in which as yet the world has detected no errour, has found nothing deficient, and nothing superfluous. We appeal then with confidence to every intelligent and reflecting man, and ask only, what subject has claims upon his study and investigation in any degree comparable to the Gospel?

C.

Collections.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—I am accustomed, while reading books, of the topicks, arguments, or peculiar facts of which, I wish to retain a distinct impression, to have a note book before me, in which I insert hints, references, and sometimes paragraphs, or short analyses; and, sometimes, reviews of arguments with which I am not quite satisfied. If you think that extracts from a book of this kind will be acceptable to readers of the Examiner, I will occasionally send them to you. They will not have either the character, or the

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worth, of a modern *review*. But they may direct attention to important books; and may give, in a short compass, subjects worthy to employ thought, and to excite inquiry.

EXTRACTS FROM A NOTE BOOK.

Disinterested Benevolence.

We certainly enjoy satisfaction in our benevolent attempts; and sometimes, transports in our extraordinary success. But this self approbation, and these transports, are not before our eyes at the instant, like the advantages we expect from objects purely selfish. They *follow* our benevolent and successful attempts. We did not think of personal happiness in affording relief. We *found it afterwards*. Whence comes this singular satisfaction; this glow of self-approbation? It is because, upon reflection, we have the gratification of having rescued another from misery, or from some impending danger. It is because I have risen superiour to the common principles of selfishness; and have incurred risks, and made sacrifices, that *another* might possess some essential good. My *love* excited my *sympathy*. I felt anguish at *his distress*. My anguish, therefore, proceeded alone from the benevolence of my heart. The happiness of my success, then, is in the circumstance, that *benevolence* is still operating in conjunction with *vivid self-complacency*. I have succeeded in an arduous task, to which I was *prompted by benevolence;* and I have obtained a reward, though, till it was obtained, *I thought not of it*.

Again. How is anxiety for another inspired? By beholding him in misery, or in extreme danger. A cause exists, therefore, *prior* to these feelings, which cannot have any thing selfish in its nature. How absurd is the idea, that when the sufferings of a stranger excite in us the most disagreeable sensations, our attention is drawn to him, and fastened upon him, merely to relieve *ourselves*, and without any personal concern about *him!*

I rejoice in the well being of another; I commiserate his wants; I am prompted by mercy to forgive; not from the pleasures and pains accompanying these sensations, but from the effects which his particular situation produces upon the benevolent principle in me. My motives for action *corres-*

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pond with my feelings, but they are not *excited* by them. I no more act that I may indulge, or be liberated from sensations, agreeable or disagreeable, than I pursue good, solely to feel the exultations of joy; or fly from danger, with no other view than to be released from my fears.—*Cogan's Ethical Questions*, pp. 87–97.

Motives.

It is often said by necessarians, that *the strongest motive must prevail.* But the term *motive*, exclusively belongs to the *efficient excitement.* We cannot speak of *motives* acting in an *opposite* direction, the one impelling the mind to act, and the other restraining it; though we may, with propriety, speak of opposite *inducements*, of which the stronger will suppress the weaker, and determine the will. These, of consequence, become *motives*, and leave the other in the class of *inducements.* They become *motives*, by becoming the *strongest inducements.* For example, should any one say that he had strong motives for residing in the country, we should suppose that the determination was already made. But should he simply assert, that he was strongly *induced* to reside in the country, we may suppose that the inducement was overruled by important motives. Thus it appears, that a motive does not prevail, because, in competition with other *motives*, it proves itself to be the strongest; but the superiour strength of a particular *inducement*, manifests its superiour influence, *by becoming the motive.—ib.* pp. 140, 141.

Necessity.

In answering the questions, what is it that operates upon the will? and, whence is it that its operations are never resisted? we must recollect what it was that preceded the will. It was a *desire.* What preceded the desire? An *inducement.* What occasioned the inducement? The love of some *apparent good*, which it seemed to contain. What enstamped this character of good upon the desired object? Its apparent *adaptation*, in some way or other, to our well being. This series of questions leads us to the *love of happiness;* the *desire of enjoying our existence;* and we can go no further. Here we *must* stop; and here we stop *willingly;* for we cannot stir from this spot, without plunging into unhappiness.

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We *must*, indeed, desire happiness; and we *must* use the means which promise success, if we would obtain it. But are all men obliged to use the same means? No. Is the *same* man obliged to use the same means at all times? Certainly not. *A* has different conceptions of the nature of happiness, and of the means of promoting it, from *B*; while *C* may differ from them both today, and from himself tomorrow. Thus, then, there are two distinct principles of action. The one *permanent*, respecting the *object*; the other *mutable*, respecting the *means*. But means are infinitely numerous, and infinitely various. Yet amidst all these diversities, a *concatenation*, an *uninterrupted* concatenation may be traced. An undisturbed series of cause and effect prevails. The links indissolubly hang together. No human power can break them. What is still more, no human being can *desire* to break through them; for his own desires, determinations, and executions, are *component parts* of the chain; and no man can possibly change the purpose he is executing, at the very time that he wills to execute it. The following are the links which compose the chain. To desire happiness is natural, and inevitable; means must be employed to obtain the object; the means of happiness are various; opinions respecting them may be various; our own opinions may be changed by circumstances; these circumstances are not always under our own control; our dispositions vary with our opinions; whatever we pursue, appears, at the time, to be calculated to produce some kind or degree of good; as such, it excites desires; and these desires will produce a determination to act in some particular manner, if no impediment should intervene; this impediment may be compulsive, and we cannot resist it; or, it may present other inducements, exciting other desires, directing to other means, and to another mode of conduct. Is this a necessity which is inconsistent, or which interferes with moral obligation?—*ib.* pp. 153–159.

Moral Obligation.

The term *foundation*, applied to virtue and morality, is merely metaphorical; and as such liable to considerable ambiguity. Virtue is, properly, a *beneficial power*, designedly exerted by a rational being, in cases of invariable importance.

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Or, we may say, virtue refers to dispositions and exertions, which have a tendency to produce good. The term *foundation*, is therefore totally inapplicable to it. We may indeed speak intelligibly of the *seat*, or of the *source* of power.

What, then, *is moral obligation?* Answer. Obligation is a relative term. When it respects morals, it implies a *duty*. To be *obliged*, is to be *bound* to do something; and moral obligation signifies being bound to do something for the benefit of another, or in obedience to an injunction. By what *tie*, or *ties*, then, can those who think themselves to be free and voluntary agents, be *bound* to act, in any case, contrary to their inclinations, or their apparent interests? Physical power is, of course, excluded. The influential principle must bind the *will*. It must effectually *dispose* that to act in a particular manner. It must be an inducement, which gains the ascendancy over every counter inducement, and thus becomes the efficient *motive*.

Under the government of God, the object is, the diffusion of the most extensive good. The practice of universal virtue constitutes the *means*, by which this good is to be obtained. And certain *considerations*, or *inducements*, most congenial with the nature of man, are held forth, to excite us to contribute all in our power to the common fund of well being. The grand remuneration of Christianity is, an eternal life of happiness. Its punishments of disobedience are made peculiarly dreadful, by being threatened in indefinite language.

What, then, are the proper motives to obedience to the moral law? They are such as are most consistent with the best interests of the agent; such as are becoming a rational being; are adapted to the social nature of man; are most interesting to a cultivated mind; and, such as are enjoined by a superiour, who has a claim to our obedience. Or, they may be reduced to three principles of action; self-interest, duly regulated; love toward the object whom we would benefit; and, gratitude for favours received.

To pursue the greatest good, is most worthy of our reasoning powers. To sacrifice this for pernicious gratifications, is most unworthy of them. It is *here* lies the mighty difference between rationality and irrationality. The enjoyment of this good is the basis of self-interest. To diffuse it, is the soul of benevolence. Every thing is fit and right, that promotes it

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to the *greatest extent.* Every thing is wrong, which impedes or destroys it. It is the expectation of *good,* which secures submission to human laws. And it is *good,* which assembles every motive of self-interest, and every sentiment of love and gratitude, around the throne of the great Source of *Good!*

Skepticism.

The following soliloquy, from Hume's 'Treatise of Human Nature,' (vol. i. p. 458,) though expunged from the later editions, is a standing memorial of the mournful consequences of his principles.

'I am affrighted, and confounded, with that forlorn solitude, in which I am placed by *my philosophy.* When I look abroad, I foresee, on every side, *dispute, contradiction,* and *distraction.* When I turn my eyes inward, I find nothing but *doubt,* and *ignorance.* Where am I, or what? From what causes do I derive existence, or to what condition do I return? I am *confounded* with these questions; and I begin to fancy myself in the most deplorable condition imaginable, *environed with the deepest darkness!*—p. 332.

ZOROASTER AND HIS RELIGION.

THE religion of the Persians had followed the fate of their nation, and was debased as this nation became subjected, but raised itself again with the growth of the national prosperity. Sapor* was very zealous for the ancient religion of his predecessors, which, as it has been described to us, is the purest that the human mind ever imagined. Let us make known to our readers, who have not the leisure or opportunity to consult the authors who have treated of it, what was the religion of the Persians, of their priests and their philosophers, and that of Zoroaster in particular.

We must not suppose, that the Persians or their priests adored the terrestrial fire, before which they performed divine service; they who did not adore even *Mithra,* who is

* He reigned in the middle of the third century of our era.

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the pure, the celestial fire, or *the Sun*. They rendered Supreme homage only to the Supreme Being, who is the Creator and Sovereign Disposer of the world. When it has been asked of those remnants of the ancient Persians, who retired into India after the Arabian conquest, what worship they pay to the sun; they have replied, that they do not adore the stars, neither the sun, nor the moon, nor any of the planets; that they only turn their faces towards the sun when they pray.

The ancients and the moderns are not agreed on the question, whether the religion of the Magi was already established among the Persians at the time of Zoroaster's birth; or whether Sabaism* and idolatry reigned among them. In the first case, he would only be the restorer or reformer of Magism; in the second, he would be the institutor of it. It is not a question, which regards us; but if it is necessary to take a side, I should rather believe that Zoroaster did nothing but reform the religion of the Magi, which had been impaired, or purify it from the false opinions, by which it had been corrupted. This man was born in the days of Cyrus, in the province of Aderbijan, which is Media. His father, a native of the same province, was named Purshasp, and his mother, who belonged to the village of Rey, bore the name of Doghdu.

The genealogy of Zoroaster seems certain, since it is contained in a religious book of the Persians, called Sad-Der; and as all the names of his ancestors, even to Espintaman his great-great-grandfather, are Persian names, one cannot doubt of his Persian origin; so that they deceived themselves, who have accounted him a Jew. This does not hinder but that he might have been in the service of some prophet or distinguished man among the Jews,† since his family was poor. I pass by the fables relating to the miracle of his birth, to examine in passing whether the name of Zerdusht or Zardasch was his proper name; or whether it was only a religious surname, which was applied to him. The latter seems to me to be the more probable, since Zardasch in ancient Persian signifies *friend of fire*, as his followers, who

* The worship of "the host of heaven."

† Prideaux will have it that Zoroaster was a Jew, and servant to one of the prophets, probably Daniel.

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reside in India, testify to this day. This remark might serve to reconcile the historians, who speak of several Zoroasters, whom they place in different times. Mr Hyde maintains that there has been but one, and that he has been multiplied only through ignorance of the age and country in which he really lived. This plurality might also be produced by the fact, that the name of Zoroaster, not being a proper name, has been applied to all those, who have given sanction to the religion of fire. It is thus that Oxyartes, king of the Bactrians, might have been called Zoroaster, and that the Persians give the same name to Abraham, because they pretend that this patriarch approved and practised the same religion.

Having formed in solitude his system of philosophy and religion, and written it in a book called the Zend, Zoroaster, arrived at the age of thirty years, went to seek Hystaspes in the village of Balk. He presented to him his book, which, it is said, he boasted to have received from heaven: but it is more likely that he only laid claim to a divine revelation for what the book contained. The king Hystaspes, or, as the Persians call him, Gustasp, received him; and when Zoroaster had confirmed his doctrine by some prodigies, he embraced it, and urged it on his subjects. Hyde places the death of this prince at about the year 555 before the birth of our Lord; but these dates are not very sure.

The religion of Zoroaster consisted in three principal articles; in purity of faith, in sincerity and becomingness of language, in integrity and sanctity of conduct. It acknowledged but one only God, and forbade the adoration of any other than he. This is apparent from these words of the Sad-Der: Know before all things, that your Lord is One, that he is holy, that he has no equal; that he is the Lord of power and glory. This fundamental article is confirmed by the testimonies of Arabian authors, who assure us that Zoroaster never heard but of one God, without companion, without associate, without equal. It is the same God, who exists by himself, and who before the ages formed the world of pure and happy spirits. These are the same with *the eons* of the Manichæans, or *the intelligences* of Plato. Three thousand years after this first work, God sent forth HIS WILL, under the appearance of a brilliant light; it took the form of a man. It was attended by seventy of the highest of his

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angels, and it was then that it formed the sun, the moon, the stars, and men. But by men we are certainly to understand only human souls, with a luminous, subtile and transparent body, which they never put off, but which are as it were their envelope and their vehicle. For as to a material, corruptible body, they were not clothed with that till they descended into the sublunary world, which was not yet created.

Evil had not yet appeared; it did not manifest itself till three thousand years afterwards, when God formed this lower world, which has for its limits the vortex of the moon, where the empire ends of matter and evil. Above, every thing is happy, immortal: but before speaking of the origin of evil, let us finish our description of the religion of Zoroaster. Remarkably pure, in many respects, as to its doctrines; it was equally so with regard to its mode of worship. The temples, consecrated wholly to the divinity, contained no statues or images. The only symbol of his presence there was a perpetual fire. When they worshipped, they turned towards the east; because it is from that quarter the light advances, and the heavenly bodies rise. No religious homage was paid to the angels. They were considered but the ministers of the Supreme Being; having each one his employment and lot in the government of the world, and acting as mediators between the invisible and unapproachable God and guilty and mortal man. As to what the pagans called the visible gods, the sun and the stars, they were looked upon only as images of the Divinity; but animated images, which had been formed by himself, merited also a sort of veneration. A paradise, a hell, the immortality of the soul, the resurrection of the body, were the constant doctrines of their faith.*

Beausobre's Histoire Critique de Manichée et du Manichéisme. Liv. 2. ch. 1. See also Prideaux, book 1. ch. 4. and Pastoret's Zoroastre, Confucius and Mahomet comparés.

* The author goes on to relate, that this religion fell into great corruptions under the dominion of the Greeks and Parthians; but was restored to its ancient lustre under the father and predecessor of Sapor. In the reign of this latter prince appeared the famous Manes, or Manichæus, who drew him away from the Zoroastrian belief in the resurrection of the body, "un dogme," says Beausobre, "que la raison n' admet qu' avec repugnance, et par une grande soumission de foi." The heresiarch had no reason, however, to rejoice in this success; for his heresy on this point was the chief article in the accusation which wrought his death.

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Poetry.

FUNERAL HYMN.

He has gone to his God; he has gone to his home;
No more amid peril and errour to roam;
His eyes are no longer dim;
His feet will no more falter;
No grief can follow him;
No pang his cheek can alter.

There are paleness, and weeping, and sighs below;
For our faith is faint, and our tears will flow;
But the harps of heaven are ringing;
Glad angels come to greet him;
And hymns of joy are singing,
While old friends press to meet him.

O honoured, beloved, to earth unconfined,
Thou hast soared on high; thou hast left us behind.
But our parting is not forever;
We will follow thee, by heaven's light,
Where the grave cannot dissever
The souls whom God will unite.

Yes, visions of his future rest
To man, the pilgrim, here are shown;
Deep love, pure friendship, thrill his breast,
And hopes rush in of joys unknown.

Released from earth's dull round of cares,
The aspiring soul her vigour tries;
Plumes her soiled pinions, and prepares
To soar amid etherial skies.

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Around us float in changing light
The dazzling forms of distant years;
And earth becomes a glorious sight,
Beyond which opening heaven appears.

We did not part, as others part;
And should we meet on earth no more,
Yet deep and dear, within my heart,
Some thoughts will rest, a treasured store.

How oft, when weary and alone,
Have I recalled each word, each look,
The meaning of each varying tone,
And the last parting glance we took.

Yes, sometimes even here are found,
Those who can touch the chords of love,
And wake a glad and holy sound,
Like that which fills the courts above.

It is, as when a traveller hears
In a strange land, his native tongue,
A voice, he loved in happier years,
A song, that once his mother sung.

We part; the sea will roll between,
While we through different climates roam;
Sad days, a life may intervene;
But we shall meet again,—at home.

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Review.

ART. I.—*A Collection of Psalms and Hymns for Social and Private Worship.* Compiled by a Committee of the West Parish in Boston. Boston: John B. Russell. 1823. 12mo. pp. 360.

WELL as we have been satisfied with Mr. Sewall's collection of Psalms and Hymns, we do not regret that other collections should be made, especially if executed with as much judgment and good taste as the present. They afford an occasion and motive for the composition of original hymns, and an opportunity for bringing into use others which have not been generally known; and they excite in the society, for which such a book is particularly compiled, a peculiar interest in the work, which may contribute to its good effect.

Such a selection as the present is not to be made without difficulty. Of the sacred poetry in our language, the greater part, perhaps, wants the negative merit of containing nothing which should be decidedly rejected. Considering the enlarged and spiritual conceptions of the Divinity, which Christianity has given us, that poetry shows a want of judgment and taste, in which an attempt is made to illustrate the perfections of God by imagery derived from human power, dignity and splendour, and especially from the office, pomp, titles, or regalia of kings; by representing him as under the operation of human passions; by applying to him any of those terms expressive of the affections, which at the same time convey the idea of imperfection and partiality; by the use of strong figures, which distinctly present him to the imagination under a visible form, and as acting in some particular portion of space; or by any use of language which leads the mind to conceive of him as the God of this earth, and not as the God of the universe. Such modes of expression, it is true, are frequent in the Old Testament. They were adapted to the rude and limited conceptions of the Jews, whose minds were not prepared to receive higher and more intellectual ideas of God. But at the present day, when considered as

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written by or addressed to Christians, such language tends to degrade rather than elevate our notions of God and our feelings toward him.

This is the character of the whole hymn beginning,

Keep silence all created things.

It is not contained in the present collection.

The following verses of another hymn are equally objectionable.

The lowest step beneath thy seat
Rises too high for Gabriel's feet;
In vain the tall archangel tries
To reach its height, with wondering eyes.

Thy dazzling glory whilst he sings,
He hides his face behind his wings;
And ranks of thrones and powers around
Fall prostrate on the heavenly ground.

The last verse is omitted in the present collection, and the former is modified, the two last lines being thus read,

The awe-struck angel veils his sight,
Nor dares to tempt the wondrous height.

This is somewhat better; but the whole verse, or even the whole hymn, might have been omitted without loss.

The famous verses of Sternhold, which form the 41st hymn of the West Boston Collection, belong to the same class, and seem to us little adapted to express the feelings or ideas of a Christian congregation;

The Lord descended from above,
And bow'd the heavens most high.

In truth, however, the faults which have been mentioned are found in a large proportion of devotional poetry, or poetry which claims this character.

In looking over the names of the various authors of those Christian hymns in our language, which are in common use, we rarely meet with one of great eminence as a poet. There

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are one or two hymns by Doddridge of more than common excellence; particularly that, beginning,

Hark! the glad sound, the Saviour comes!

The 34th psalm in this collection, of which he is the author, is improved by the alterations, which have been made. We do not understand how he could have written, as it stood originally,

—— all my walks of daily life,
Before thine eye appear:
The vacant hour, the active scene,
Thy mercy will approve.

Many of Mrs. Steele's hymns express correct sentiments, with considerable truth and elegance. There have lately found their way into our selections a few by Taylor, the learned editor of Lysias and Demosthenes, some of which are solemn and impressive. There are good hymns by Enfield, Scott, and Dyer. Mrs. Barbauld's are all excellent. We regret that in the present collection, one, of which she is the author, and which was found in the former collection used by the society, is not retained.*

Praise to God, immortal praise,
For the love, which crowns our days.

We wish likewise the 221st hymn beginning,

Awake my soul, lift up thine eyes,

had been restored to its original state, as it stands in the collections of Mr. Buckminster and Mr. Sewall. There is a single hymn by Sir J. E. Smith, formerly published in the Christian Disciple, which is exceedingly beautiful. It is the 195th hymn in the present volume. But we have no intention to mention all that are good.

There are in this, as in other collections of the same kind, some hymns which seem to us not written in a measure sufficiently grave for sacred poetry; as for instance, the versification of the 23d psalm, by Montgomery.

* We understand that it was omitted by accident.

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The Lord is my shepherd, no want shall I know,
I feed in green pastures, safe folded I rest.

The figure itself will hardly bear to be transplanted from the oriental style into our own, and is particularly out of place in a modern English hymn, when dilated as it is by Tate.

In tender grass he makes me feed,
And gently there repose;
Then leads me to cool shades, and where
Refreshing water flows.

In all poetry expressive of feeling, and especially of devotional feeling, the figures should come from the heart, and be derived from objects which have really affected us; but in this country we have never seen a shepherd tending his flock; and have none of the associations which an oriental had with this image.

There seems to us a want of proper solemnity in the versification of the 149th psalm.

O praise ye the Lord;
Prepare your glad voice,
His praise in the great
Assembly to sing.

And in the 7th hymn, by Taylor.

O sing to the Lord a new song;
Let the universe join in the strain;
Each day, the glad tribute prolong;
His wonders, his glory maintain.

There are some others which, perhaps, are liable to the same objection.

In the 28th hymn, by Dryden,

O source of uncreated light!
By whom the worlds were raised from night;

two verses are omitted, for which we do not perceive the reason. The 98th hymn consists of four verses from the beautiful evening hymn by Bishop Kenn, to be found in the Christian Disciple, Vol. V. p. 127. The last two lines are

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very properly altered, and, with this and some other slight alterations, we think the whole hymn might have been given with advantage.

The 190th hymn, by Sir Walter Scott, with the exception of the two last verses is highly poetical; but certainly not adapted to Christian devotion.

We have the more readily pointed out a few faults, as they seemed to us, because a collection possessing so much merit will probably soon pass to another edition, in which any alterations can be made which may then be deemed advisable. There are in the present volume about twenty hymns, which were either written or translated expressly for the work, or which are now first introduced into such a collection; and about sixteen supposed to have been original in the former collection used by the society.

Among the original hymns in the present volume, the following appears to us uncommonly beautiful.

Why weep for those, frail child of woe,
Who 've fled and left thee mourning here?
Triumphant o'er their latest foe,
They glory in a brighter sphere.

Weep not for them;—beside thee now
Perhaps they watch with guardian care,
And witness tears that idly flow
O'er those who bliss of angels share.

Or round their Father's throne, above,
With raptur'd voice, his praise they sing,
Or on his messages of love
They journey with unwearied wing.

Space cannot check, thought cannot bound
The high exulting souls, whom he
Who form'd these million worlds around,
Takes to his own eternity.

Weep, weep no more; their voices raise
The song of triumph high to God,
And, wouldst thou join their song of praise,
Walk humbly in the path they trod.

Though the following hymn, which was originally published in the former collection, is liable to objections, yet there is something in it peculiarly striking.

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Yes, there 's a better world on high;
Hope on, thou pious breast;
Faint not, thou trav'ller, on the sky
Thy weary feet shall rest.

Anguish may rend each vital part;
Poor man! thy frame how frail!
Yet heaven's own strength shall shield thy heart,
When strength and flesh shall fail.

Thro' death's dread vale of deepest shade
Thy feet must surely go;
Yet there, ev'n there, walk undismay'd;
'Tis thy last scene of woe.

Jesus, and with the tenderest hand,
Shall guard the trav'ller through;
'Hail!' shalt thou cry, 'hail, promis'd land!
And, wilderness, adieu!'

Jesus! O make our souls thy care!
O take us all to thee,
Where'er thou art;—we ask not where;
But there 'tis heaven to be.

There has been, within a few years, a great improvement in the character of the devotional and sacred poetry used in many of our churches, of which the present volume compared with some former collections, affords a striking exemplification. The late excellent Dr. Belknap deserves great praise for having contributed more than any other individual to this change. But there is still room for much to be done. There is no reason why sacred poetry should not possess as much excellence as any other. It has peculiar advantages. The true and forcible expression of the highest feelings of which our nature is capable, must be powerfully affecting. This would be true, if we regarded it merely as the expression of another's feelings. But devotional poetry should be to us not the language of another's feelings, but of our own. Its purpose is not to affect us through sympathy, but to produce all that deeper interest, which arises from a direct appropriation to ourselves of the sentiments expressed. Its subjects are, in themselves, the most sublime, touching, and solemn. If all minds conceived and felt them alike, the poet could only perform the grateful office of furnishing us with language accordant to our sentiments. But this is as

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far from being true of these subjects, as of any others whatever in the whole range of mind. The 'poet and saint,' therefore, 'he to whom is given'

The two most sacred names of earth and heaven,

has a different office to perform. He is to raise the thoughts and affections of others to the same elevation with his own, by vividly presenting the conceptions with which he himself is affected. The topicks of sacred poetry are abundantly various. They comprehend all our duties, viewed in reference to God and eternity. In the mind of a true Christian, devotional feelings are excited by all the more striking phenomena of nature, the revolutions of the world, the displays of God's moral government, and all those joys and sufferings which touch most deeply his own heart. The topicks of devotional poetry comprehend, therefore, every thing most affecting in the present life; every thing future to which he may look forward, whom God has 'formed in the image of his own eternity;' and every thing which man can comprehend of infinite excellence. It is the poetry of the higher and purer part of our nature. When Dr. Johnson says, that 'all that pious verse can do is to help the memory and delight the ear,'* the remark, and those which precede, seem to us to be founded upon false conceptions of the nature both of poetry and of devotion. *Sursum corda*, 'Lift up your hearts.' It would be strange, indeed, if the Psalmist and those who have followed him were the only poets who could address this exhortation in vain.

The causes, therefore, of the mediocrity or of the faultiness of so large a part of our sacred poetry are not to be found in the nature of the subjects treated of; except so far as that, in order to present these in all their force, a peculiar combination of qualities is required, of piety, genius, and strong good sense, showing itself in just conceptions of religion and duty. In proportion as more true and more elevated notions of religion prevail, and produce corresponding feelings in men's hearts, we may expect that devotional poetry will be produced of a higher character than most of what we now possess. In the mean time, the present collection shows that we now have much which may be employed as a suitable expression of pious feelings.

* See the life of Waller in his Lives of the Poets.

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ART. II.—*The Faith once delivered to the Saints. A Sermon delivered at Worcester, Mass. Oct.* 15, 1823, *at the Ordination of the Rev. Loammi Ives Hoadly, to the Pastoral Office over the Calvinistic Church and Society in that place.* BY LYMAN BEECHER, D. D.

ACCORDING to Dr. Beecher,

'The faith once delivered to the saints included, it is believed, among other doctrines, the following:—

'That men are free agents; in the possession of such faculties, and placed in such circumstances, as render it practicable for them to do whatever God requires; reasonable that he should require it; and fit that he should inflict, literally, the entire penalty of disobedience;—such ability is here intended, as lays a perfect foundation for government by law, and for rewards and punishments according to deeds.

'That the law of God requires love to God with all the heart, and impartial love for men; together with certain overt duties to God and men, by which this love is to be expressed; and that this law is supported by the sanctions of eternal life and eternal death.

'That the ancestors of our race violated this law; that, in some way, as a consequence of their apostacy, all men, as soon as they become capable of accountable action, do, *of their own accord, most freely*, and *most wickedly*, withhold from God the *supreme love* and from man the *impartial love* which the law requires, besides violating many of its practical precepts: and that the obedience of the heart, which the law requires, has ceased entirely from the whole race of man.

'That, according to the principles of moral government, obedience, either antecedent to transgression or subsequent, cannot avert the penalty of law; and that pardon, upon condition of repentance merely, would destroy the efficacy of moral government.

'That an atonement has been made for sin by Jesus Christ; with reference to which God can maintain the influence of his law and forgive sin, upon condition of repentance towards God and faith in our Lord Jesus Christ:—that all men are invited sincerely in this way to return to God, with an assurance of pardon and eternal life if they comply.

'That a compliance with these conditions is practicable, in the regular exercise of the powers and faculties given to man as an accountable creature; and is prevented only by the exercise of a voluntary, criminal aversion to God, so inflexibly obstinate, that by motives merely men are never persuaded to repent and believe.

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'That God is able, by his Spirit, to make to the mind of man such an exhibition of the truth, as shall unfailingly convince him of sin, render him willing to obey the gospel, and actually and joyfully obedient.

'That this special influence of the Holy Spirit is given according to the supreme discretion or good pleasure of God; and yet, ordinarily, is so inseparably associated with the use of means by the sinner, as to create ample encouragement to attend upon them, and to render all hopes of conversion while neglecting or rejecting the truth, or while living in open sin, eminently presumptuous.

'That believers are justified by the merits of Christ through faith; and are received into a covenant with God, which secures their continuance in holiness forever; while those, who die in their sins, will continue to sin wilfully, and to be punished justly for ever.

'That God exercises a providential government, which extends to all events in such a manner, as to lay a just foundation for resignation to him in afflictions brought upon us by the wickedness of men, and for gratitude in the reception of good in all the various modes of human instrumentality; that all events shall illustrate his glory and be made subservient to the good of his kingdom; and that this government is administered, in accordance with a purpose or plan, known and approved of by him from the beginning.

'Finally, that the God of the universe has revealed himself to us as existing in three persons, the Father, the Son, and the Holy Ghost; possessing distinct and equal attributes, and in some unrevealed manner so united as to constitute *one God*.' pp. 3—5.

What makes this statement of Christian doctrine remarkable, considered as coming from a reputed Calvinist, is its decidedly *anti*-calvinistic bearing; expressly denying some of the peculiarities of calvinism, distinctly asserting none of them, nor even implying any one of them in such a manner, as to make it obvious to a common reader. It begins with asserting, in as strong and unqualified language as was ever used by an Arminian or Unitarian, the doctrine of man's actual *ability* and *free agency*: 'That men [i. e. *men* as they now are, not *man* as he was originally created] are free agents; in the possession of such faculties, and placed in such circumstances, as render it practicable for them to do whatever God requires.' Dr. Beecher must know the natural and obvious sense of these words, and to suspect him, therefore, of using them in any other, would be to suspect him of a dishonest artifice. On the subject of *original sin*, and *native*

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depravity, our author is hardly less unsound in his orthodoxy. He does, indeed, say, that the '*supreme* love' to God and the '*impartial* love' to man, which the law requires, have 'ceased entirely' from the earth. By this, however, he cannot mean, that all *real* 'obedience of the heart,' of every kind and degree, 'has ceased entirely from the whole race of man;' because he must believe that *some degree*, at least, of this obedience, is still to be found in real Christians. All, therefore, that he can intend, and all that his language necessarily signifies, is this, that, in our fallen state, our love to God has ceased to be absolutely *supreme*, and our love to man strictly *impartial;* that is, that our obedience is *imperfect;*—not, we should think, a very bold position, nor one likely to be contested, by any man in his right mind.—The statement here given of the doctrine of *atonement*, might also be adopted by all Unitarians of whom we have any knowledge.* Even upon the difficult and much disputed question respecting the first motion in the conversion of an individual, Dr. Beecher advances the opinion, directly in the face of calvinism, that the conversion is 'inseparably associated with the *use of means by the* SINNER.' Indeed, upon this abstruse point, and forming by far the most offensive feature of calvinism, as it is *now* taught, he seems, so far as we can understand him, to accord entirely with Whitby, the great oracle of pure Arminianism. 'It therefore can be only requisite, in order to these ends,' says Whitby, 'that the GOOD SPIRIT should so *illuminate* our understandings, that we, attending to and considering what lies before us, should apprehend, and be *convinced* of our duty.' And he further adds: 'Now *to consider* in order to approbation and conviction, *to choose* in order to our good, and *to refuse* that we may avoid misery, must be the actions not of God but man, though the *light* that doth convince, and the *motives* which engage him thus to choose and refuse, *are certainly from God.*"†

* See on this subject *Sparks' Inquiry*, P. III. l. 4.

† *Six Discourses.* Am. Ed. p. 169.—We must refer our readers to Professor Norton's *Views of Calvinism*, for quotations from the standard calvinistic works to prove, how entirely Dr. Beecher has erred and strayed from that system. We cannot, however, refrain from showing, by a few extracts of our own, how completely the doctor is at issue with his calvinistic brethren on the last mentioned point; to wit, 'the use of means by the *sinner*.' Our first citation shall be from Calvin himself, *Comment. in Apost. Epist.* ad Rom. IX. 16. 'He collects from that testimony this incontrovertible consequence, that our elec-

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Enough has been said to show, that, according to Dr. Beecher, 'the truth once delivered to the saints' is decidedly *anti-calvinistic*. This concession, considering the quarter from which it comes, is certainly an important one, and we thank him for it. He goes on to say, (p. 5,) 'To prevent circumlocution I shall, in this discourse, call them [the doctrines as before given] *the Evangelical System*, and for the same reason, I shall call the opposite *the Liberal System*.'

We have not the least inclination to dispute about words, or names. Dr. Beecher has an undoubted right to express *his own* opinions in his own way; and to call the system embodying them by his own name, or any other *not already appropriated*. But he has no right to use a term, the obvious tendency of which must be to deceive and mystify the public, leaving them to suppose that his system contains no innovation upon the popular faith. Still less has he a right, after having avowed the doctrines laid down in this discourse, to boast of them as being strictly, or even substantially, the same with those held by the great body of the reputed orthodox throughout our country, or to assert or intimate, as he repeatedly does, that they were the doctrines held by th

tion is to be attributed neither to our industry, nor effort, nor endeavour; but that the whole is to be referred to the counsel of God; lest any one should think that those who are chosen are therefore chosen because they have so deserved, or have by any means gained to themselves the favour of God; or lastly, that there is *any atom of worthiness by which God may be moved*. But understand simply, that it does not depend upon our will, or upon our endeavour, (for he has put 'running' for effort, or contention,) that we should be reckoned among the elect; but that the whole of this is of divine goodness, which, of its own accord, takes those who neither will, nor endeavour, nor even think of it. *** Let us therefore determine, that the salvation of those, whom it pleases God to save, is so ascribed to the mercy of God, *that* NOTHING *remains for the industry of man*.' We might cite passages to the same effect without end; but one more, taken from Edwards, will be sufficient. 'Hence it may be inferred,' says he, 'that nothing in the reason and nature of things appears, from the consideration of any moral weight of that former kind of sincerity which has been spoken of, at all obliging us to believe, or leading us to suppose, that God has made any positive promises of salvation, or grace, or any saving assistance, or any spiritual benefit whatsoever, to any *desires, prayers, endeavours, striving*, or *obedience* of those, who hitherto have no true virtue, or holiness in their hearts; though we should suppose all the sincerity, and the utmost degree of endeavour, that is *possible* to be in a person without holiness.' *Freedom of the Will*, P. III. s. v. *Works*, Vol. V. p. 202. We may be permitted to subjoin the testimony of Dr. Woods to the same point. 'That act of divine grace which, so far as the conduct of sinners is concerned, is *wholly unconditional*, is, as I understand it, the first formation of a holy character, or the commencement of real goodness in the heart.' *Reply to Dr. Ware*, p. 158.

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Reformers, the Puritans, and the Fathers of New England; for he must know that this is not true, or his ignorance upon the subject is such as to make it a sin for him to write upon it in so confident a manner. This radical mistake, however, if we may call it a mistake, runs through his whole sermon, affecting all its reasonings and conclusions.

What then shall we say of Dr. Beecher's calling the '*opposite*' to his doctrines, as given above, '*the Liberal System?*' That he means by the 'liberal system,' in this place, what is commonly understood by Unitarianism in this country, is evident, because he afterwards refers to Professor Ware and Dr. Channing as among its most distinguished advocates. But where does he find Professor Ware, or Dr. Channing advocating a system made up of doctrines the OPPOSITE to those, which he has here advanced? That we may not be suspected of quibbling about a word, we shall show, by another passage, that Dr. Beecher really meant all that we charge him with meaning. 'For the question is not,' says he, (p. 40,) '*how much of this system* [these words are italicised by Dr. B. himself,] may be misunderstood, consistently with sanctification by that which is still embraced; but can be rejected ENTIRELY, by those who possess a Bible, and they who do it be sanctified without it, and saved by the instrumentality of errour? Again, therefore, we demand it of him to prove, that Professor Ware, and Dr. Channing do indeed maintain a system made up of doctrines the *opposite* to those, which he himself has here advanced. Let him refer to the passages in which they have asserted, or implied, that men are NOT free agents; or that an atonement has NOT been made for sin by Jesus Christ; or that a compliance with the conditions of the gospel is NOT 'practicable in the regular exercise of the powers and faculties given to man, as an accountable creature;' or that God does NOT exercise 'a providential government, which extends to all events.' Let him do this, or retract his charge as publickly as it has been made, or consent to lie under the imputation of a shameless calumny. Here then is another radical errour with which Dr. Beecher starts, and it cleaves to him to the end.

The main body of this sermon is occupied in attempting to prove, by a series of collateral arguments, independently of the direct evidence of scripture, that the orthodox (under-

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standing this word in its largest signification amongst us) are right, and that the liberal party (understood also in its largest sense) are wrong. Or, as Dr. Beecher himself expresses it, (p. 6,) 'For the sake of argument, we shall suppose the evidence from exposition to be on each side exactly balanced, and proceed to lay into the scale of evangelical exposition those arguments, which seem to furnish evidence of its correctness.' These arguments are five in number, but naturally resolve themselves into these three:

I. The *obvious* meaning of scripture;

II. The testimony of the primitive church; and

III. Its superiour moral efficacy, or sanctifying influence.

On each of which topicks we shall say a few words in reply to what Dr. Beecher has advanced. With regard to the OBVIOUS MEANING OF SCRIPTURE, there are several principles to be observed, which Dr. Beecher has not considered, or has chosen to keep out of sight. In the first place, it is evident, that the *obvious* sense is no further to be followed by us, than we have reason to believe it to be the *true* sense of the passage in question. That it is not always the true sense, nay, that it frequently is not the true sense, is certain; since all figurative language, with which the scriptures abound, consists essentially in a departure from the literal or obvious meaning of the words used. Besides, when we speak of the obvious sense being probably the true sense of any passage, we mean the obvious sense as it struck the mind of the writer, and not as it may happen to strike our minds. Such have been the changes that have taken place in the customs and manners of the world, in the modes of thinking and speaking that have prevailed, in the controversies that have been carried on in the church, and especially in the peculiar, and, as it were, *technical* meaning of some of the leading terms used in those controversies, that, even in those passages where the sacred writers intended to be understood in the obvious import of the language used, what was the obvious import *to them*, may appear a forced and most unnatural construction *to us*, from the necessary changes which language has undergone. This holds true especially of those who are under the necessity of reading the Bible in a translation, and, as in the case of our translation, in a language remarkably different from the original, in many of its

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characteristicks. That the sacred writers were, for the most part, unlettered men, (a circumstance alluded to by Dr. Beecher,) only serves to heighten this difficulty, as they must have been so much the more likely to use language in its *local* and *peculiar* sense, rather than in its general, precise, and philosophical sense. Add to this, the effect which a man's theological prejudices and prepossessions must have upon his mind, in judging of the obvious import of many passages of scripture. If he has been trained to associate inseparably a peculiar theological sense to certain words of frequent recurrence in the sacred writings, (such for example as *grace, election, justification*, &c.) it will follow of course that many of the passages, in which these words are found, will suggest to him a meaning, and it will seem to him their *obvious* meaning, though widely different from their true meaning, and, indeed, from their obvious meaning to all unprejudiced readers.

These remarks, which might be extended to a much greater length, will serve as a general reply to what Dr. Beecher has advanced, or insinuated, under this head. Suppose it conceded, that there are a few single passages of scripture, the literal or obvious import of which seems opposed to Unitarianism; it is no more than may be said of every other system. How many texts are urged against the orthodox system, the obvious sense of which must be restrained, turned aside, or entirely sunk; or the system itself be abandoned. Professor Stuart, after attempting to reconcile some of these with orthodoxy, in his *Letters to Dr. Channing*, admits it to be a subject open to discussion, 'whether I have violated the laws of exegesis in doing this; and whether you, or I, depart most from them, in explaining the texts which seem at variance with the opinions that we defend.'* We have no doubt but that Mr. Stuart has discovered as much learning and address in sinking the obvious meaning of these passages, and bringing up another, as any Trinitarian ever did, or ever can; but let any one consider, how poorly he has succeeded, and he will be more and more convinced of the truth of the following remark of Dr. Carpenter: 'My full conviction is, that no "twisting" and "straining" on the part of the Unitarian,

* Letter IV.

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to show the consistency of the Trinitarian's scriptural evidence with his own belief, can possibly equal that to which the Trinitarian is reduced, when he attempts to prove that the Son is *omniscient*, though he himself declared that he did not know the time when his own prophecies should be accomplished; (Mark xiii, 32;) that the Son is *omnipotent*, though he declared that *of himself he could do nothing;* (John v, 30;) and that the Son is "*the true God*," though our Lord in *prayer* to his *God* and *Father*, addressed HIM as the "ONLY TRUE GOD;" and this *exclusively of himself*, for he immediately speaks of himself as the person SENT by the *only true God.*' (John xvii, 1, 3, 8.)*

But Dr. Beecher may still contend for the obvious sense of the '*proof texts*' adduced by the orthodox in support of their system; and that the obvious sense of the proof texts of every other system, and, indeed, of all the rest of scripture, should be sacrificed to it. Dr. Beecher seems to lay great stress on this argument; but why, we cannot divine. Wherefore is this uncommon deference and respect to be paid to the obvious sense of the proof texts of the *orthodox?* There is not a denomination of Christians under heaven without their proof texts; the Catholics have them, the Baptists have them, the Quakers have them, the Antinomians have them, the Universalists have them; and, in each case, the obvious sense of these proof texts, if you take them separate from their connexion, may seem to favour the doctrines, which they are brought forward to support. To say, therefore, that the orthodox can gather together a few such texts, is no more than might be said of the most misguided man living. Besides, when Dr. Beecher intimates it as conceded 'by Unitarian commentators and writers,' that the only plain and obvious sense of these proof texts, taken by themselves, favours orthodoxy, he is to be understood as speaking with his usual accuracy. If he will take the trouble to turn to a Review of Professor Stuart's Letters, in the *Christian Disciple*, he will find it there maintained at length, 'that, putting every other part of scripture out of view, and forgetting all that it teaches us, this proposition [the doctrine of the Trinity] is clearly proved to be FALSE *by the very passages which are brought in its support.*'†

* *Reply to Bishop Magee.* Preface, p. xxxvii. † Vol. I. p. 384. *et seq.*

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Too much, a great deal too much, has been conceded to the orthodox in regard to the plain and obvious meaning of scripture. Their writers and preachers omit no opportunity to assert, or insinuate, that Unitarians are forever departing from it, but that they *never* do; and this impression, false as it is, they find less difficulty in making upon the public mind, as the bulk of the community, having been accustomed from their earliest years to read the Bible under strong orthodox biases, are ever inclined to think the orthodox exposition the obvious one, merely because it is the common one, and the one to which they have been long used; and the Unitarian exposition strained and far-fetched, merely because it is new to them. Let the subject be fairly con sidered, and there is no sect in christendom so little liable to the charge of slighting the plain and obvious teachings of the word of God, as the Unitarian. What sect has been so constant in asserting the great Protestant doctrine of the sufficiency of the scriptures; and that scripture should be interpreted by scripture, and not by human creeds and glosses? What sect has protested so loudly against all mysticism, whether of thought or feeling; and against all scholastic refinements, and metaphysical distinctions, above the comprehension of common readers? What sect has stood so much upon that sound principle of interpretation, that the obscure and difficult parts of scripture are to be explained by those that are plain, and easy to be understood? What sect has insisted so much upon *the simplicity that is in Christ*, or complained so much of the manner in which men have been corrupted from it by false philosophy and the policy of states? In fine, what sect has been so ready to put the Bible into the hands of the common people, without a single word of comment, and even in a translation given by the adverse party; or so willing to test the merits of the controversy by the opinions, which any man of plain common sense would draw from it, provided he could come to its perusal free from all theological prepossessions? And yet this is the sect, which, according to Dr. Beecher, makes the true meaning of scripture to be 'one which can be seen only by men of classical and philosophical vision,' leaving the common people *without any Bible.*

Instead of attempting to fasten this preposterous charge upon the Unitarians, a charge refuted by every feature of

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their system, and every event in their history, let him turn and defend his own system, and his own party, if he can, from a like imputation. The orthodox friendly to the plain and obvious import of scripture! How then are we to account for the fact that their 'proof texts,' for which Dr. Beecher expresses so undue a solicitude, are drawn with scarcely a single exception from the writings of John and Paul?—unquestionably, and upon every principle, the most peculiar, the most obscure, and the most difficult to be reconciled with themselves and the rest of scripture, of all the writers in the New Testament; so much so, that an apostle informs us, (2 Peter iii. 16.) with respect to one of them, that some things in his epistles had begun to be wrested, even in his day, by the ignorant and unstable. How, too, are we to reconcile, with a proper regard for the plain and obvious teachings of revelation, the frequent instances, in which they make the express declarations of the gospel bend to opinions founded on mere inference or implication? Our Saviour says, in plain and direct terms, 'When thou prayest, pray to thy FATHER;' (Matth. vi. 6.) 'When ye pray, say, Our FATHER'; (Luke xii. 2.) 'And in that day ye shall ask ME nothing.' (John xvi. 23.) The Trinitarian, however, because it seems to be implied in a doctrine, which he thinks may be inferred from scripture, does not hesitate, in the face of these express declarations, to introduce two other objects of invocation besides the Father, and to make Jesus Christ himself one of them. Does this seem like adhering to the plain and express directions of scripture? Again; how can Trinitarians and Calvinists pretend to pay even a decent respect to the plain and obvious meaning of the sacred writings, while they continue to make so much use of the hypothesis of two natures in Christ; an hypothesis wholly and entirely conjectural, not having a syllable of direct support from scripture; an hypothesis, however, which puts an entirely new construction on several of the plainest passages of revelation, and without which the doctrine of the Trinity could not stand for an instant? It is said, (Mark xiii. 32.) 'Of that day and that hour knoweth no man; no, not the angels, which are in heaven, *neither the Son*, but the Father.' Nobody in his senses will deny, that the only natural and proper construction of these words would lead us to suppose, that the Son of God

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knew not 'of that day and that hour;' but, if he did not, the doctrine of the Trinity cannot be defended; and to attempt, in this case, to screen it by pretending that though he did not know it in his human nature, he did in his divine, seems to us a more bold and palpable wresting of the plain and obvious import of scripture, than can be paralleled in the whole history of Unitarianism.

Nor is it with a few single passages only that the orthodox use this unwarrantable freedom; but the plain and obvious import of the whole tenour of the gospel is turned aside in accommodation to their system. All those passages, which speak of our Saviour as being *sent* by a superiour Being; ('As thou hast sent me into the world, even so have I also sent them into the world'; John xvii. 18.) all those passages which represent his wisdom, power, and authority as being *derived* from the Father; ('The words that I speak unto you, I speak not OF MYSELF; but the Father, that dwelleth in me, HE doeth the works,' John xiv. 10.) all those passages which declare his *inferiority* and *dependence;* ('For my Father is greater than I,' Ib. 28. 'My God, my God, why hast thou forsaken me?' Matth. xxvii. 46.) all these passages, and a multitude of examples might be collected under each class, though we have room to give but one; and also the whole history of our Lord; his birth; his gradually increasing in knowledge and wisdom, and in favour with God and man; his intercourse with the disciples, and with the world; his hopes, and fears, and regrets; his prayers, misgivings, agony, and death; the manner in which he was treated by his disciples while upon earth, and the manner in which they spake of him after his crucifixion;—in short, the whole gospel narrative, from beginning to end, must be violently wrested from its only plain and obvious import, or we cannot believe that Jesus Christ was GOD ALMIGHTY. Moreover, all those passages which expressly affirm, that 'the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;' (Ezek. xviii. 20.) all those passages which assure us, that 'every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened;' (Matth. vii. 8.) all those passages which intimate, that we may taste 'of the heavenly gift,' and be 'made partakers of the Holy Ghost,' and yet fall away;' (Heb. vi. 4, 6.)

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all those passages which assert that God hath 'no pleasure in the death of the wicked; but that the wicked turn from his way and live;' (Ezek. xxxii. 11.) also, all the promises and threatenings of the gospel, its warnings, exhortations, and remonstrances,—nothing but a cruel mockery of man's impotence unless it depends on himself whether they shall have their effect; nay, the whole constitution and complexion of the moral parts of the Bible can convey no other meaning to a plain unlettered man, than one irreconcilably opposed to the fundamental principles of Calvinism.

Under such circumstances it certainly seems to us to discover not a little effrontery in our opponents to think of sustaining against us the charge of disregarding, or contemning, the plain and obvious meaning of the sacred writings. Indeed, if we were called upon to give a comparative view of Unitarianism and Calvinism, there are no points on which we should insist more, in showing the decided superiority of the former, than on its strict adherence to the plain meaning of the plain parts of scripture, and on the ease with which the whole system can be understood, and comprehended by men of all capacities. We do not deny, that there a few passages of scripture, which give us some difficulty; but, for the most part, they are such as would be perplexing upon any principle, and scarcely admit of any consistent explanation; and, besides, even of these difficulties there are fewer incumbering our system, than any other; and not more than might reasonably be expected considering the nature and history of the volume to be explained and reconciled. With respect to these difficult texts our rule is this: To endeavour to reconcile them, if it can be done by fair interpretation, with the obvious meaning of the plainer passages upon the same or the kindred subjects, with the tenour of the gospel, and the leading objects of the dispensation; and this the researches of scholars have enabled us to do, in most cases, in a manner perfectly satisfactory. For example, the text, (John x. 30.) 'I and my Father are one,' has often been urged against us as a difficulty; but the difficulty disappears upon turning to another passage of the same writer, (xvii. 20—22.) where we learn that the unity here intended is merely a unity of purpose and cooperation; 'Neither pray I for these alone, but for them also which shall believe on me through their word;

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that *they* may be ONE, *even as we are* ONE.' And even if there were a few difficult texts, which we could not construe in conformity with the obvious sense of the rest of scripture, we should consider it as evincing much greater wisdom, and much greater reverence for the word of God, to conclude that we had not yet succeeded in ascertaining their true import, rather than to fix upon them a meaning, at best but doubtful, and then proceed to bend all revelation to it.

We doubt not, that Dr. Beecher is fully persuaded in his own mind, that the true import of scripture favours his system; but not more so than we are, that it favours ours. We hope, however, never to express our confidence in the same indecent and irreverent manner. He says, that if the obvious meaning of his proof texts be not the true one, 'then the common people have *no Bible*,' and 'the character of God is also implicated, as having practised on his subjects a most deplorable deception.' (p. 7.) But how does Dr. Beecher know, that the obvious meaning of these texts is the true one? How does he know, that he himself may not ere long be convinced, that they should bear a different construction? How then does he dare, upon the strength of his fallible judgment, to implicate the character of God, as having practised upon his subjects a deplorable deception? Such language is but too common among theological disputants of all denominations; but it always reminds us of the rebuke given by Dr. Priestley to a Mr. Venn, with whom he had a controversy, and who had reasoned in much the same manner with Dr. Beecher;—saying, that if Unitarianism were true the Bible would be 'a heap of impious nonsense,' and he 'would burn it.' 'By the way,' says Dr. Priestley in his reply, 'I would advise you, sir, not to be so ready, upon every occasion, *to burn your Bible*. You have a great deal to learn from it yet. For my own part, notwithstanding that you suppose I hold it very cheap, I could, with pleasure, spend the remainder of my life in the study of it, as the only rule of faith and manners.'

We now come to the second topic proposed; namely, THE TESTIMONY OF THE PRIMITIVE CHURCH. All who are acquainted with this subject know it to be embarrassed by difficulties, which make it unwise to place much dependence on arguments derived thence. There is so much uncertainty respecting the authenticity, or genuineness, of many of the

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writings attributed to the early Fathers, so little of clearness or consistency in the views which they give of religion, so little of concert in what they teach, and in some of them so much fanciful and absurd dreaming, that we cannot too highly appreciate that great principle of Protestantism, which throws them out of consideration in fixing the sense of scripture, and ascertaining the Christian doctrines. We doubt whether any disputed point was ever satisfactorily settled by an appeal to antiquity. There is much good sense in the following remarks quoted by Bishop Law, in his invaluable work on the *Theory of Religion.** 'It is with religion as it is with arts and sciences, the first essays are seldom perfect; they arrive not at their height at first, they require a gradual improvement. And so it is here; the primitive Christians were not grown up to that perfection of knowledge and understanding, which was designed by the Author of our religion. Christianity was in its infancy, at most in its childhood, when these men wrote; and therefore it is no wonder that they *spake as children*, that they *understood as children*, that they *thought as children*.'

Let it not be supposed that we have any interest in thus disparaging the authority of the early Fathers; for so far as their testimony has any weight, and can be ascertained, it is clearly on our side in this controversy. The orthodox, forsooth, would have it as a universally conceded point among scholars, that the unanimous voice of the primitive church is in their favour; and even many Unitarians, either from not possessing sufficient information, or feeling sufficient interest on the subject, seem half inclined tacitly to admit the claim; though one, as we shall presently see, without any foundation whatever, but in the arrogance and pertinacity with which it is urged. We are far from pretending that no passages can be adduced from the early Fathers irreconcilable with our principles; for we are far from believing that these men can always be reconciled with the scriptures, or with one another, or even with themselves. But we do maintain, and mean to prove, that the primitive church was clearly and decidedly *anti-calvinistic*.†

* P. 156. Note. 3d. Ed.

† We purposely omit all mention of the early history of the *Trinity*, as our limits would not permit us to go sufficiently into the inquiry, and as the sub-

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It would lead us far beyond our limits to give the most succinct account of the opinions of the early Christians, and of the mutations and corruptions, which they underwent during the first four centuries. In the beginning all Christians seem to have been content, as Unitarians would be now, to speak of the divine influences in the work of salvation, and of the kindred topics, in the plain language of scripture, understanding it in its popular sense. Soon, however, the Philosophers and Mystics began to come into the church, bringing with them a multitude of distinctions, analogies, refinements, and 'oppositions of science falsely so called.' Then, too, appeared the Gnostic errours, and the Manichean principles respecting *fate*, overspreading the Christian world as a cloud, and darkening counsel by words without wisdom. Then arose that most vicious mode of interpreting scripture, the fruitful source of so many heresies, construing its language allegorically or philosophically, which was never intended to be understood but in a popular sense, and is, therefore, only true in a popular acceptation of subjects, having nothing to do either with mysticism or metaphysicks. Then was kindled a zeal for the rites and sacraments of our religion, and the ministrations of the clergy; out of which, as Semler justly observes,* most of the controversies respecting *grace* and *original sin* arose. Baptism, they said, in order to magnify its importance, was necessary to salvation. But why necessary to *infants*, who had never committed actual transgression? Why, because they were tainted with original sin; for no other reason could be given. In this manner they reasoned, and, it is hardly necessary to add, that as they reasoned, their system grew. It is also true, that the final ascendency of the 'doctrines of grace,' (as they have been strangely called,) was not a little owing to the amazing influence gained and

ject has been so ably and satisfactorily treated elsewhere. See particularly, *Le Platonisme dévoilé*; (par Souverain;) Priestley's *History of Early Opinions*; and the account of the controversy between Dr. Priestley and Dr. Horsley in the *General Repository*, Vols. II. and III. We agree entirely with the writer in the *Repository*, that if a man comes to the examination of this subject 'with a tolerable share of fairness of mind, he will leave it with the conviction, that few historical facts can be better established, than that the doctrine of the early Fathers, respecting the Trinity, was very different from the present orthodox doctrine, and that they maintained a decided and great inferiority of the Son to the Father.' Vol. III. p. 41.

* *Historiae Eccles. Select. Capp.* Tom. I. p. 221.

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exerted by a single man, Augustine. It is certainly a singular fact in history, that some of the worst errours of Mani and his followers, owed their establishment in the church to the exertions of an individual, a deserter from their communion, and a pretended confuter of their system. So, however, it was. This man, who had passed all his early life in a course of the most shameless and abandoned profligacy, and afterwards, his ambition taking another turn, had worked himself into a bishoprick in Africa; this African bishop, at a time when the East had openly declared for his rival Pelagius, and Rome was temporizing; when, too, the voice of all antiquity was decidedly against him in many of his dogmas, and unanimously against him in some of them; was yet able, by intrigue, by his talents, and his emissaries, to overcome all opposition, and to impose upon the Christian world a system of doctrines, that have retained to a considerable degree, though under a variety of modifications, their ascendency and popularity to the present day.

This is all we can say, at present, of the early history of proper calvinism. Yet we are told by Dr. Beecher, (p. 26,) that 'the doctrines of original sin, entire depravity, regeneration by special grace, and justification by faith, continued to be received doctrines of the church until the time of Pelagius, about A. D. 400.' If any thing could surprise us in the way of assertion coming from this gentleman, the hazarding of such a statement would. As the shortest, and perhaps the most satisfactory, mode of exposing and refuting it, of showing that the whole argument from history, as adduced by Dr. Beecher, is based on errour, and may be turned full against him, we shall just set before our readers a few examples of the manner in which the early Fathers expressed themselves respecting the doctrines above named, and also collect some testimonies to the same effect, from the best informed and most approved modern writers on this subject.

We begin with *Justin Martyr*, who flourished A. D. 140. 'But lest any one,' he observes, 'should imagine that I am asserting that things happen according to the necessity of fate, because I have said that things are foreknown, I proceed to refute that opinion also. That punishments, and chastisements, and good rewards are given *according to the worth of the actions of every one*, having learnt it from the prophets,

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we declare to be true; since if it were not so, but all things happen according to fate, nothing would be in our own power; for if it were *decreed* by fate, that one should be good and another bad, no praise would be due to the former, or blame to the latter. And, again, if mankind had not the power, by free will, to avoid what is disgraceful, and to choose what is good, they would not be responsible for their actions.' 'But we say that there is this immutable fate, namely, to those who choose what is good, a worthy reward; to those who choose the contrary, a worthy punishment.'*

Our next citation shall be from *Tatian*, A. D. 172.

'The Word, before the formation of men, created angels. But each species of these created beings was endowed with *power over themselves*, not having natural goodness, except only from God, being perfected by men through the freedom of choice: that he who is wicked may be justly punished, being made wicked by himself; and that he who is just may deservedly be praised on account of his good actions, not having, *through his power over himself*, transgressed the will of God. Such is the nature of angels and men.'

Irenæus, A. D. 178, says: 'And God has preserved to man a will free, *and in his own power*, not only in works, but also *in faith*, saying, "According to your faith, be it unto you;" (Matth. ix. 29.) shewing that the faith of man is his own, because he has his own will. And again, "All things are possible to him that believeth:" (Mark ix. 23.) And, "Go thy way, and as thou hast believed, so be it done unto thee." (Matth. viii. 13.) And all such expressions shew that *man is in his own power with respect to faith*.'

We must pass over many very striking quotations from *Clement of Alexandria* and *Tertullian*, and come directly to *Origen*, who lived A. D. 230. We hardly know where to begin, or where to stop, in our citations from this writer, ad-

* Bishop Tomline's *Refutation of Calvinism*, seventh edition, pp. 291, 292. We accommodate ourselves in copying this, and some of the following quotations from the Fathers, from Bishop Tomline's large collection. The Bishop tells us in his preface, p. 6, in speaking of this collection; 'I desire it to be understood, that I have not selected what suits my own purpose, and suppressed what would have made against me. My inquiry has not furnished *a single passage* in any of the works of the ancient Fathers of the Christian Church, in which *any one* of the peculiar tenets of Calvin is maintained, with the exception of the later writings of Augustine, who did not live till the very end of the fourth century.'

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mitted by Jerome himself to have been 'the greatest doctor of the churches since the apostles.' The following, however, must suffice.

'Celsus, arguing according to his own principles, asserts, that it is very difficult to make a perfect change in nature: but we (knowing that there is one and the same nature in every rational soul, and maintaining, *that not a single one is formed wicked by the Creator of all things, but that many men become wicked by education, by example, and by influence,* so that wickedness is, as it were, naturalized in some) are persuaded that it is not only not impossible, but not very difficult, by the divine word to change wickedness naturalized, (κακίαν φυσιώσασαι,) provided any one will but allow that he ought to commit himself to the Supreme God, and to do every thing with a reference to pleasing Him, with whom "the good and the bad are not held in the same estimation, and with whom the indolent and the active man do not meet with the same fate."'

The observing reader will notice that Origen here gives precisely the same account of sin, and of its origin in the individual, as is given by Dr. Ware, and other Unitarians. The same remark holds good also of another quotation from the same author.

'The virtue of a rational creature is mixed, arising from his own free-will, and the Divine Power conspiring with him who chooses that which is good. But there is need of our own free-will, and of divine cooperation, which does not depend upon our will, not only to become good and virtuous, but also after we become so, that we may persevere in virtue; since even a person who is made perfect will fall away, if he be elated by his virtue, and ascribe the whole to himself, not referring the due glory to Him who contributes by far the greater share, both in the acquisition of virtue, and in the perseverance in it.'

Origen was, likewise, a believer in different degrees of reward and punishment, in a future state. 'A diversity of translation and a different glory undoubtedly will be given to every one, *according to the merits of his actions;* and every one will be in that order, which *the merits of his works* have procured for him.'*

* Lardner's *Credibility of Gospel History.* Works, 4to. Ed. Vol. I. p. 531.

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We turn next to *Eusebius*, who wrote A. D. 315.

'The Creator of all things has impressed a natural law upon the soul of every man, as an assistant and ally in his conduct, pointing out to him the right way by this law; but, by the free liberty with which he is endowed, making the choice of what is best worthy of praise and acceptance, and of greater rewards, on account of his good conduct, because he has acted rightly, not by force, but from his own free-will, when he had it in his power to act otherwise. As, again, making him who chooses what is worst, deserving of blame and punishment, as having by his own motion neglected the natural law, and becoming the origin and fountain of wickedness, and misusing himself, *not from any extraneous necessity*, but from free-will and judgment. The fault is in him who chooses, not in God. For God has not made nature or the substance of the soul bad; for he who is good can make nothing but what is good. *Every thing is good which is according to nature.* Every rational soul has naturally a good free-will, formed for the choice of what is good. But when a man acts wrongly, nature is not to be blamed; for what is wrong, takes place not according to nature, but contrary to nature, it being the work of choice, and not of nature.'

Hilary of Poictiers, A. D. 354, furnishes us with the following testimonies.

'He prays, therefore, God to give. *The beginning therefore is from ourselves*, when we pray that the gift may be from him: then, because it is his gift in consequence of our beginning, it is again our act that it is sought, and obtained, and that it continues.' 'Lest what is often wont to be said by many persons should have some authority of reason, who assert that it is the peculiar gift of God, that any one is conversant in the things and works of God, excusing their own infidelity, because they remain faithless from the want of God's good will towards them; perseverance in faith is indeed the gift of God, *but the beginning is from ourselves.* And our will ought to have this property from itself, namely that it exerts itself. God will give increase to the beginning, because our weakness does not obtain consummation of itself; yet the merit of obtaining consummation is from the beginning of the will.'

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Out of a host of witnesses in the first four centuries against the calvinistic doctrine of 'special grace,' which Dr. Beecher has the folly to represent as a received doctrine during all that time, it will be sufficient for us to select a single passage from *Ambrose*, A. D. 374.

'The mystical Sun of Righteousness is risen upon ALL, is come for ALL, has suffered for ALL, and has risen again for ALL: he therefore suffered that he might take away the sin of the world. But if any one does not believe in Christ, he defrauds himself of the general benefit, just as if any one should exclude the rays of the sun by shutting his windows.'

We shall conclude our citations from the ancient Fathers by an account of a work, in five books, by *Theodore, Bishop of Mopsuestia*, written expressly 'against those who said, that men sin by nature, not by will and choice.' He considers it as a doctrine held by those in the west, and from thence brought into the east, especially by an author, called Aram, (now understood to have been Jerome, under a fictitious name,) who had written several books in defence of it. The opinions of that sect he represents in this manner. 'One of them is, that men sin by nature, not by choice. By nature, however, not meaning that, in which Adam was first formed; for that, they say, was good; but that which he afterwards had, when he had transgressed, being now bad instead of the good, and mortal instead of the immortal nature, which he before had. Hence men being bad by nature, who before were good, now sin by nature, not by choice. Another opinion of theirs, and consequent upon that, is, that infants, though newly born, are not free from sin; forasmuch as from Adam's transgression a sinful nature, as they express it, is derived to all his posterity; for this they allege those words, "I was born in sin," and others.'* Theodore lived about A. D. 400; was an intimate friend and fellow disciple of Chrysostom; a bishop thirty-six years, a voluminous writer, and wrote, as we are expressly told, 'against all heresies.' The particular 'heresy' referred to above was clearly neither more nor less than what is now called calvinism in its incipient stages. It is plain, likewise, that it had then but just begun to appear in the church in a distinct and systematic form, being treated

* *Lardner's Credibility.* Works, Vol. II. p. 527.

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as a novelty by one of the most learned men of the age; and also that when it did thus appear in a distinct and systematic form, it was immediately attacked, exposed, and condemned. Truly, therefore, Dr. Beecher may be said to be most unlucky in his statement; for the doctrines of original sin, entire depravity, and the accompanying errours, instead of being 'received doctrines of the church,' as he asserts, until the beginning of the fifth century, do not appear to have been broached, certainly not openly, systematically, and generally taught, until towards the close of the fourth. And, moreover, as soon as they were thus taught, they were met by a strong and decided opposition; an opposition which was not overcome by argument or persuasion; but by intrigue and cabalting among bishops, by the growing ascendency of the Church of Rome, and finally by decisions of councils,—that mighty engine of corruption, of which we can at this time form no adequate idea, which could in a single day, and by a casting vote, make the errours and superstitions of a few misguided, perhaps artful and designing, individuals, the errours and superstitions of the whole Catholic church, and which was never more powerful, active, or unprincipled, than at the period of which we are now speaking.*

The foregoing conclusions are still further sustained by the confession of Augustine, that he changed his opinions in some material points after his controversy with Pelagius had begun; a change, indeed, evident enough without any such confession to those who consult his works. Confirmation is also to be derived from the fact, that Pelagius and his immediate followers, and still more the semi-pelagians afterwards, appealed with unanswerable confidence to the early Christians in attestation of their principles; and also from the circumstance that many of the preceding Fathers, whose authority up to that time had ever been held in the highest veneration in the church, (such as Origen and Theodore,) soon began to fall under the suspicion and censure of those who joined themselves to Augustine's party. Besides, we are to consider in

* The Greeks called the Oecumenical Council, which assembled at Ephesus, A. D. 449, a 'GANG OF ROBBERS,' to signify that every thing was carried in it by fraud or violence. 'And many councils indeed,' says Mosheim, 'both in this and the following ages, are equally entitled to the same dishonourable appellation.' *Eccles. Hist.* Vol. II. p. 74.

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this connexion what has been so satisfactorily proved by Grotius,* that modern Pelagians, or Arminians, do not push their opposition to the famous Five Points to such extremes as Pelagius himself is represented as having done, and therefore may and do agree with the primitive church, even in those respects in which he is represented as having differed from it.

We may be thought, perhaps, to have spent more time upon this argument, than it is worth; but as it is one which ought to have some influence when properly applied, and has had much when misapplied, it is certainly important that the subject should be understood. If our work had been intended for scholars only, we might have contented ourselves with simply asserting the fact of the anti-calvinism of the primitive church, without running any hazard of contradiction. Nay, so unanimous are all the best writers upon this subject, that we might challenge Dr. Beecher to produce a single respectable authority to bear him out in his assertions, if he means by the doctrines he has named, those doctrines, as they are held and explained by Calvinists. All the best writers of his own party are against him. Calvin himself says, 'Perhaps I may be thought to have raised a great prejudice against myself, by confessing that ALL the ecclesiastical writers, *except Augustine*, have treated this subject with such ambiguities or variations, that nothing certain can be learned from their writings.†' Similar confessions are found in Beza and Vossius, but our limits will not admit of their insertion. Jansenius, also, the founder of a sect among the Catholics, bearing his name, and holding calvinistic sentiments, does not hesitate to say in so many words: 'That Augustine was the FIRST among the Holy Fathers, who taught Christians the meaning of the New Testament.'‡ Even Milner, though he wrote for the special purpose of proving, at all events, that the true church was always calvinistic, is obliged, however, to confess that long before Augustine appeared, the calvinistic doctrine of *justification* 'had been pitiably suffocated, as it were, in the rubbish of the growing superstition, and had been gradually sinking in the church from Justin's days. And I more ad-

* In his *Disquisitio an Pelagiana sint ea dogmata quae nunc sub eo nomine traducuntur.* Opp. Theolog. Tom. IV. p. 361, et seq.
† *Institutes.* (Allen's) Vol. II. p. 280.
‡ *Histoire Critique Nov. Test.* par R. Simon. Tom. I. p. 291.

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mire,' he continues, 'that he was enabled to RECOVER its constituent parts so well as he did, than that HE did not arrange and adjust them perfectly.' * * * 'The peculiar work for which Augustine was evidently raised up by Providence was, to RESTORE the doctrine of *divine grace* to the church.'*

The learned Simon is also, from the attention which he bestowed upon the subject, an important witness in this investigation; and his testimony goes to establish the position which we have taken. 'We should guard,' says he, 'against the doctrine that has prevailed among the Latins since the days of Augustine, that nothing can be said for Pelagius in all those places where he differs from that Father; for otherwise we shall be under the necessity of charging most of the ancient doctors of the church with heresy.' He does, indeed, contend that Pelagius carried some of his principles too far; but this is no more than what is admitted by Grotius, and other Arminians and Unitarians. 'All antiquity,' says he, in another place, 'which had opposed itself strongly to the Gnostics and Manicheans, who destroyed the liberty of man, seemed to speak in favour of Pelagius and his followers. If they had not run into the opposite extreme, absolutely denying the necessity of internal grace, they might have boasted of having tradition on their side.'†

Few have written on the early opinions of the church whose authority is entitled to more respect than Beausobre; and his testimony upon this point is also decisive. 'I allow,' says he, 'that those ancient writers, in general, say the Manicheans denied free-will. The reason is, that the Fathers believed, and maintained, against the Manicheans, that whatever state man is in he has the command over his own actions, and has equally power to do good or evil. Augustine himself reasoned upon this principle, as well as other Catholics his predecessors, so long as he had to do with the Manicheans. But when he came to dispute with the Pelagians he changed his system. Then he denied that kind of freedom which before he had defended; and, so far as I am able to judge, his sentiments no longer differed from theirs concerning the servitude of the will. He ascribed that servitude to the corruption which original sin brought into our nature; whereas

* *Church History.* 1st. Am. Ed. Vol. II. pp. 442, 443.
† *Histoire Critique Nov. Test.* Tom. I. pp. 238, 290.

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the Manicheans ascribed it to an evil quality, eternally inherent in matter.'*

A volume would not contain the passages to the same effect, which we might extract from Priestley, Munscher, and other more recent authorities. But if any are not convinced already, nothing will convince them. We shall, therefore, dismiss this topic with a single quotation from Dr. Lardner; whose thorough acquaintance with this subject no one will question, and whose candour and fairness all parties unite to extol. 'Flacius, or some other learned writer of his time, in the preface to the Centuriae Magdeburgenses, observes of Eusebius bishop of Cæsarea [A. D. 315]: "That it is a very low and imperfect description, which he gives of a Christian; making him only a man, who by the knowledge of Christ and his doctrine, is brought to the worship of the one true God, and the practice of sobriety, righteousness, patience, and other virtues. But he has not a word about regeneration, or imputed righteousness."—Poor, ignorant, primitive Christians! I wonder how they could find the way to heaven! They lived near the times of Christ and his apostles. They highly valued and diligently read the holy scriptures, and some wrote commentaries upon them; but yet, it seems, they knew little or nothing of their religion; though they embraced and professed it with the manifest hazard of all earthly good things, and many of them laid down their lives rather than renounce it. Truly we of these times are very happy in our orthodoxy; but I wish we did more excel in those virtues which they, and the scriptures likewise, I think, recommend, as the distinguishing properties of a Christian. And I am not a little apprehensive, that many things, which now make a fair show among us, and in which we mightily pride ourselves, will in the end prove weeds only, on which the owner of the ground sets no value.'†

It remains for us to compare the two rival systems with respect to their MORAL EFFICACY AND SANCTIFYING INFLUENCE. 'The question is not,' as Mr. Sparks has well observed, 'which party is perfect, but which is most defective in consequence of its faith, and whether any one is to be pointed at, and denounced, and condemned by all the rest.'

* *Histoire de Manichée.* Tom. II. p. 448. See also pp. 38, 98, 466.
† *Credibility of Gospel History.* Works, Vol. II. p. 278.

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Unitarians have always felt and expressed a reluctance to enter upon this discussion, because it is one more likely than any other to lead to uncandid and unchristian remarks on both sides, and less likely than any other to advance the interests of goodness and truth on either; because they have learned from experience, that its only probable effect upon the adverse party is to exasperate their feelings and rivet their prejudices, or at best to inflict on them a deep sense of intentional injury, while its only influence on the party whom it favours, is to confirm them still more in the vicious habit of trusting in themselves that they are righteous, and despising others. When, however, they have been dared to it, and provoked to it by their adversaries, and it has become necessary in justice to their own characters, and in justice to that cause which they believe to be the cause of truth and the cause of God, to enter into this comparison, they never have yet, and they never will shrink from the trial.

In pursuing this inquiry, Dr. Beecher has shown a disregard for many obvious distinctions, which can do him no honour; for to say that he did not perceive them, is paying no compliment to his understanding, and to say that he perceived them, but would not acknowledge them, is paying no compliment to his conscience. In comparing the two sects together he seems every where to go upon the strange assumption, that all those who are not orthodox christians are to be considered as liberal Christians; whereas he must know, that a large proportion of mankind, even in Christian countries, are not properly speaking Christians of *any* name, or, at best, are Christians only *in name*. There is reason to fear, that the bulk of every denomination are nominal Christians only; and, of course, the system which they pretend to adopt, but do not really adopt, is not responsible for their moral deficiencies. We do not know that more nominal Christians incline to the liberal system than to the orthodox. But even if this could be proved, as Dr. Beecher contends, if it could be proved, that by far the largest proportion of nominal Christians, who are men of reading, and information, and knowledge of the world, do favour liberal principles, it would certainly be a strange objection to bring against the system, that even those who will not obey it, are yet constrained to acknowledge its truth, excellence, and superiority. And, on the other hand,

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it would be a most curious argument in favour of orthodoxy, to say that all these men are able to detect, at a single glance, its want of evidence, and see through the pretences of its advocates. When Dr. Beecher speaks (p. 20.) of liberal *Christians* renouncing their vicious and profligate habits upon embracing orthodoxy, there is an absurdity in the proposition which refutes itself. That some *nominal* Christians go over to the orthodox party, and reform their lives upon it, is probably true. But the same is also true of nominal Christians, who come over to the liberal system, and embrace it *sincerely;* as can be testified by a thousand examples.

After laying down the very questionable 'maxim, that the same cause, in the same circumstances, will produce the same effect,' 'in the moral as in the natural world,' Dr. Beecher goes on to state: (p. 9.) 'The Gospel, the greatest moral cause which has ever operated in the world, is the same now as in the apostolic age; and the *heart* of man, *civilized* or *uncivilized*, is also the *same*. So that this great cause is operating now, *precisely in the same circumstances* as it did in the primitive age.' That is to say; the preaching of the same doctrines must always be followed by precisely the same effects upon the hearers, whether in the primitive church, in the dark ages, or now; whether in a congregation of Europeans, or Owyhees, or Hottentots; for to all this extent his argument must go to answer his purpose. Now that the 'Gospel' is the same in all ages and places, 'the same yesterday, to-day, and forever,' will not, of course, be denied; nor need it be, that the 'heart of man' is for the most part nearly the same, if you understand by it nothing more than the moral faculty or faculties which man possesses, as man. But if you understand by the 'heart of man,' as it must be understood, to sustain Dr. Beecher's reasonings, the *actual state* of the affections, dispositions, and whole mind, nothing can be more unlike than the heart of a civilized man and the heart of a savage, the heart of an educated man and of a man wholly uninformed, the heart of a servile and bigotted Jew in the time of the apostles, and the heart of an intelligent, independent, and highminded American of the present day. Consequently it is not true, as is asserted in this discourse, that 'this great cause,' the Gospel, 'is operating now under precisely the same circumstances as it

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did in the primitive age.' The circumstances are materially changed, and, therefore, we cannot argue, as Dr. Beecher undertakes to do, from any supposed identity in the effects produced, to the actual identity of the cause producing them, now as then. Let the very same Gospel be preached; let the same truths, the same reasons, the same motives be presented; still, as we shall consider them in different states of mind, and under different lights, and in different connexions, it follows of necessity, that they must make a different impression on us, and meet with a different reception; encounter other prejudices, raise other difficulties, and start other objections, at the same time that they are aided by other facilities, and recommended by other considerations and inducements.

If, therefore, Dr. Beecher had succeeded in showing that the orthodox system is met now by similar objections to those, which were urged against the preaching of the apostles, it does not follow, that the apostles preached the doctrines of modern orthodoxy; because it has been under different circumstances, that these objections have been alleged. The objections urged against the first preaching of the apostles may all be traced to some misapprehension of their meaning, or some prejudice of the age or people; but now that their language is understood, and these prejudices have passed away, to say that the orthodox system still continues liable to the same objections, does not prove it to be the same system with that which the apostles taught, but a different one. So likewise if it were true, as Dr. Beecher asserts, that modern orthodoxy resembles the first preaching of the apostles, in being patronized chiefly by the poor and uneducated, it would prove nothing to his purpose; because the circumstances are changed. In the apostolic age it was a matter of interest, and policy, and ambition with men of education and standing, to oppose an unpopular religion that was just struggling into existence, threatening destruction, if it prevailed, to the prejudices on which they depended for their influence and security. But none of these causes can operate now to alienate men of information from the orthodox system, and limit its acceptance and belief to the 'common people.' On the contrary, it is perfectly well understood, that there is not a community on the face of the earth, where worldly policy, alone considered, would not dictate an avowed dissent from

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Unitarianism. Besides, is it not something new under the sun to think of *proving* a system by the number and weight of *objections*, to which it is liable? or by admitting the fact, that it will be more likely to be embraced by men, the more ignorant they are upon other subjects, and therefore the more liable to be deceived on this?

Dr. Beecher does not forget to drag in the hackneyed objection to Unitarianism, that its believers seldom possess that 'unwavering confidence' in their conclusions, which, it seems, belongs to orthodoxy; that they never know where to stop in their inquiries; and we are told, for the thousandth time, of the successive gradations through which Dr. Priestley fell in settling down to the faith in which he died. We would simply ask the gentlemen, who are so fond of this argument, how they would *expect*, from what they know of the human mind, that a man, who had been educated in the belief of many errours, should succeed in shaking these errours off?—at once, or successively? We would appeal to the history of the reformation, and ask how it was with Luther and his partisans? Did they renounce the errours of the Romish church at once, or successively? Nay, we would appeal to Dr. Beecher's own experience. Let him remember that he holds the very lowest form of that '*new divinity*,' which the Calvinists at the south have publickly pronounced to be 'at war with the philosophy of the human mind, with common sense, and with the word of the living God,' and 'in some very material points' ANOTHER GOSPEL 'indeed.'* Was it at once, or has it been gradually, that he has departed so far from what Dr. Mason calls 'the good old doctrines of the reformation?' Besides, this whole argument, as employed against the Unitarians, must go upon the assumption that the tendencies of fair and free inquiry are fatal to the cause of revelation; and involves a principle, the honour of advocating which, Dr. Beecher must share equally with the CATHOLICK Bossuet against all protestants,† and with the INFIDEL Gibbon against all Christians.‡

Indeed, this charge has been so often alleged and repeated, exposed and refuted, that it is a weariness to mention it. It

* Ely's *Contrast between Calvinism and Hopkinsianism*. Recommendations.
† *Histoire des Variations*, liv. 14.
‡ *Decline and Fall of the Roman Empire*, ch. LIV.

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is probably true, (not of Unitarians alone, but generally,) that in the process of extirpating long established and deeprooted errours and prejudices, the mind is exposed to peculiar temptations and inconveniences. But this evil is to be charged, not upon the process itself, but upon the errours and prejudices which have made the process necessary. Calvinists, who were educated such, should be compared with Unitarians, who have been educated such, and then it will be seen, that none are less liable than the latter to the charge of inconstancy. Nay, strange as it may seem, the complaint of fickleness and inconstancy, sometimes made against Unitarians, has arisen, not from any changes among *Unitarians* to become Calvinists, but from the frequent changes among *Calvinists*, (as in the case of Dr. Priestley,) to become Unitarians. Unitarians also are accustomed to make a distinction between a *firm* faith resting on evidence, and an *obstinate* faith held without any regard to evidence. They are not at all surprised that a man who believes in an absurd proposition, should believe in it *desperately*. They are perfectly aware how little ground there can be to hope that men may be reasoned *out of* their errours, when in fact they were never *reasoned into* them, but adopted them from prejudice, passion, or policy. Finally, if it be a reproach to any system, that it encourages free inquiry, and requires us to keep our minds always open to conviction, and to follow the light of revelation wherever it may lead us, it is probably a reproach, which Unitarianism must forever continue to bear, in common with every other system truly *Protestant*.

Moreover, in speaking of the effect of the orthodox system in producing Christian obedience, and forming a Christian character, Dr. Beecher seems to forget that there may be differences of opinion, among men equally competent to judge as himself, as to what constitutes a truly Christian character. In his conception of this character he may leave out some parts, which another shall think essential, or add some parts, which, in the opinion of another, must seriously mar the harmony and effect of the whole. Supposing, therefore, that Dr. Beecher could show, that his views of religion were better adapted than mine are to form the Christian character, as *he* understands it; still this proves nothing, for after all my views of religion may be better adapted than his are to form the

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Christian character as *I* understand it, and as it ought to be understood. All agree, it is true, in making *piety* to be the foundation of evangelical holiness; but in how many, and in what different ways, may this piety be exhibited? Some prefer it as it appears in the quiet and unostentatious performance of the moral duties, and in the calmness and retirement of religious contemplation; and others prefer it as it appears in the multiplication of the *formal* services of religion, and in the more noisy operations of what is called *zeal*. Again; all agree that *charity* is indispensable in a Christian; but what extremely meagre views many Christians have of the bearings and extent of this heavenly virtue, this 'new commandment!' The power of the orthodox system to produce *some parts* of the Christian character in a high degree of perfection, need not be disputed. But the whole character of a man is made up of a much more complex assemblage of passions and habits, and the process of affecting all these favourably, without doing injury to any of them, is a much more difficult one, than is dreamed of in Dr. Beecher's philosophy.

These remarks are applicable to what is said in this discourse respecting 'Revivals of Religion,' as they are termed. It is not for want of any power in Unitarian principles, that they so seldom occur among Unitarians, or at least are so seldom obtruded on our notice. It requires but very little power in the principles themselves, provided they are dexterously wrought upon, to occasion one of these excitements. We have known an election, or a law-suit, to excite a town as strongly, as generally, as really, and we had almost said as permanently. The true reason why these temporary excitements do not more frequently occur among Unitarians, is, that they differ in opinion from the orthodox as to their value and importance. Unitarians may be mistaken in their judgment on this point; and, indeed, we have reason to suspect that some of them have carried their opposition to revivals to an extreme, and have used improper and indecorous language in speaking of them. This, however, is not to be referred to any want of power in their principles, in their system, but to their notions of propriety and expediency. Nay, it is admitted on high Calvinistic, or, (if Dr. Beecher will have it so) Evangelical authority, that the cold and benumbing specu-

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lations of Calvinism are found to be extremely injurious and prejudicial in these awakenings. In an account of one of them given in the *Missionary Herald*,* we are told, that in the early stages of the excitement a dependence on Calvinistic doctrines produced an *Antinomian spirit*, the tendency of which manifestly was 'to paralize, wonderfully, the feelings of the soul.' 'In the early stages of the revival, the doctrine of entire dependence on divine agency, was in the presence of the unconverted, less urged than some other doctrines. It was seen to be *abused*. *The medicine*, if I may so call it, *did not appear to operate favourably*.' The doctrine of *election* was also *abused*, and had a mischievous effect upon the subjects of the excitement, and it was found better to treat them '*as reasonable beings*.' We think the remarks of this very sensible writer are of universal application. Calvinistic preachers, would do better to treat their hearers *always* 'as reasonable beings;' for we are confident that any other 'medicine' will be found 'to operate unfavourably.' If these excitements are to be defended and aided, let it be on those great principles, which we all hold in common; those fearful relations and dependences, which connect man with God, and time with eternity.—It should be observed in this connexion, that the most remarkable revival of religion that has ever occurred, METHODISM, commenced in a denial of the leading peculiarities of Calvinism, and in the maintenance of the most obnoxious and least tenable dogma of Pelagius, human perfectibility.

If our limits would permit, we might take a similar view of what Dr. Beecher says of the Missionary Enterprize. It is not from any difference in their religious principles that Unitarians have been less forward and unanimous in this undertaking; but because they differ from the orthodox as to the practicability, and general expediency, of any course of measures, which has *yet* been proposed. Propose to them any plan for extending the privileges and advantages of the Gospel to the heathens, and convince them that it is one which reason and God approve, and all real Unitarian Christians will have motives for engaging in it as near to infinite, as finite beings are capable of feeling or comprehending.

*No. for March, 1823.

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In thus speaking of the moral efficacy of the two rival systems it is a pleasure to us, now and always, to acknowledge the good qualities which recommend our opponents; their unquestionable sincerity as a body, their laudable zeal in promoting many of the benevolent undertakings that distinguish this age, their endeavours to excite a spirit of greater seriousness and consideration among the people, and to stem the torrent of vice that is forever setting in upon a thoughtless world.* We wish that Dr. Beecher could also have found something in his opponents, as a body, on which to have spoken in terms of complacency. Alas, poor human nature! What a pity it is that our adversaries *will* have good qualities, and that we are sometimes called upon to acknowledge them. It is a cross almost too heavy for Dr. Beecher to bear. We doubt whether, in all that he has written or said, he has ever yielded to Unitarians, as a body, so much as the *name* of Christian. A few among them, it appears, there are, who '*on many accounts* deserve our respect and commendation;' but *as Christians* they deserve nothing. We can find no seriousness, no strictness, no spirituality, no martyrdom among them.—No martyrdom among the Unitarians! Not to speak of the first Christians, has Dr. Beecher forgotten the sufferings of the Arians? Has he forgotten the murder of Servetus, and of Joan Bocher, and the Anabaptists, many of whom fell much more for their dissent from Calvinism, than for any political heresies? Has he forgotten the excesses and outrages, that were committed upon the Remonstrants in the Low Countries? Has he forgotten the best blood of Poland, poured out like water upon the altar of the One God? Where, indeed, but in this country, have Unitarians been able to escape martyrdom? and let him produce, if he can, from the whole history of the world, the example of a people suffering with greater constancy and dignity.

*'If by immorality you understand the breach of those civil and political laws, which are indispensible to the existence of society, and which are included in the famous decalogue of Moses; if you allude to impiety, dishonesty, debauchery, fraud, and falsehood, the Evangelical preachers and their people generally, must be acquitted both of the crimes themselves, and of any *intention* to countenance them. But so far as your accusation refers to the perversion of the religious principle from its proper object, the distortion of it into a fantastic shape, and inspiring it with a mischievous spirit, fatal to the peace, the happiness, and further moral improvement of its believers, you are supported by undeniable facts.' Burn's *Inquiry*. P. I. p. 48.

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Dr. Beecher speaks of the effects, which the two systems have produced in countries where they have respectively prevailed. Unfortunately Unitarianism has never yet *prevailed* in any country, and, therefore, this comparison cannot be made. One thing, however, may be observed respecting it, that in almost every instance in which an uncommon looseness of principle, and profligacy of manners, have come in upon a nation, (as in the reign of Charles II. in England,) it has plainly been owing to the reaction occasioned in the publick mind by the previous ascendency of high Calvinism. It is also not a little difficult to reconcile with Dr. Beecher's conclusions, that in our own country, where alone Unitarianism has had a chance of prevailing, it has prevailed most in that section of it most remarkable for the principles, habits, and institutions, which distinguish a moral and religious community.

The authority of Dr. Priestley is quoted against us in this discourse; but what was our surprise, on recurring to the work from which the quotation is taken, to find that Dr. Beecher had been guilty of an artifice and an unfairness in citing it, which we do not recollect to have seen equalled by any writer in this controversy, with the exception, perhaps, of Bishop Magee. He has given the passage as one continued quotation, though in the work cited it is divided by a whole paragraph; the two parts referring to different subjects and different persons, though Dr. Beecher has contrived to connect them so together, that they appear to refer to one. So diverse, indeed, were the *real* opinions of Dr. Priestley upon this subject, from what they are represented as being by our author, that he expressly says, immediately following the course of remarks from which the quotation is taken, 'In fact, there is no greater reason to complain of the *lukewarmness* of the generality of Unitarians, than there is of the generality of Christians of all denominations.'*

There are many other passages in this sermon which would justify the severest animadversions; for it has seldom been our lot to meet with a work coming from a respectable quarter so abundant in false assertions and tortuous reasonings. But we remember how invidious and profitless are all such criticisms, and refrain. '*Our* danger *only* is to be guarded

* *Discourses on Various Subjects.* Eng. Ed. p. 98.

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against,' according to Dr. Beecher, in our religious discussions. 'If our personal attachments, and literary friendships, and courtesy of manner, should bring down the high and holy subject of contending for the faith to a cool and amicable trial of classical and polemical skill, the publick feeling would soon be chilled, and fall to this low level of practical estimation.' (p. 42.) We can assure Dr. Beecher that the possession of *a cool* and *amicable temper*, and the observance of a *candid* and *courteous manner*, are by no means the *only* nor the *greatest* temptations, to which theological disputants are exposed. And we sincerely hope that he may himself be convinced of this, before he shall give his next publication to the world; for it may help him to give one which shall do him much more credit as a scholar, a Christian, and a man.

Intelligence.

Baltimore Unitarian Book Society.—The third Anniversary Meeting of this active and useful Society was holden in the First Independent Church, on the 25th of last December. After religious services, the Report of the Managers was read. The following are extracts from it.

'Their efforts have been animated by the assurance, that a lively curiosity exists in different parts of the Union with regard to the peculiarities of Unitarian belief. Many are anxious to know what that faith is, which has been so much spoken against, that they may examine its pretensions, and judge of its truth for themselves. To answer these calls, a great variety and number of tracts, explaining and defending the leading articles of Unitarianism, have been distributed in the several states of Massachusetts, New York, Pennsylvania, Virginia, North Carolina, Georgia, Ohio, Kentucky, Illinois, and Indiana.

'In the interiour of New York and Pennsylvania, this desire for information seems particularly to be manifested; as a more than ordinary demand for tracts has been made from those sections of the country.

'The Managers beg leave to state, that though it has not been deemed expedient to publish any tracts during the past year, they have made many exchanges with other societies and with indi-

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viduals; and that they now have at their disposal a greater variety of books and tracts, than at the beginning of the year. They would also take this opportunity of gratefully acknowledging the receipt of several valuable donations of books; one particularly from the Rev. Mr. Sparks, of a large number of copies of his "Inquiry into the comparative Moral Tendency of Trinitarian and Unitarian Doctrines."'

Henry Payson is President of this Society, and William G. Appleton, Secretary. In the list of books which they offer for sale, we find nearly twenty of the most popular American publications in defence of Unitarian views.

New Religious Paper.—We have received, and read with uncommon satisfaction, two numbers of 'The Christian, a weekly paper, devoted to religion, morals, and literature,' published by John Mortimer, of Philadelphia. We have not learned who has the direction of this work; but, if the numbers which we have seen, are a fair specimen of the manner in which it is to be conducted, we venture to predict for it great success and usefulness.

Massachusetts Evangelical Missionary Society.—The Treasurer of this Society acknowledges the receipt in January, of $25 93 from the Female Cent Society of Worcester, by the hand of Rev. Dr. Bancroft.

Letter from America.—The Number of the Christian Observer, (English) for November, 1823, contains some extracts from a letter to the editor from Rev. Dr. Jarvis, of Boston, in the course of which that gentleman remarks:

'No one in England can feel the effects of schism as we feel them here. The conflict of religious opinions unsettles the minds of the laity, produces religious indifference, leads to the neglect of publick worship, destroys the respect paid to the clergy, and consequently their influence, and naturally terminates in the cold skepticism of Unitarianism, or in the wild ravings of enthusiasm. The most illiterate sects, and those who accord best with the corrupt and depraved nature of the unrenewed heart, are likely to become the most numerous;' &c.

Have we estimated so very erroneously the state of things among us? Does justice require it to be reported of us, that this is the part of the world where, to a peculiar degree, the minds of the laity are unsettled, religious indifference prevalent, publick worship neglected, respect denied to the clergy, and their influence destroyed? where unbelief and fanaticism divide the publick suffrage, and the most ignorant and profligate sect is the most sure of prose-

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lytes? Is this a picture exact enough to be transmitted to the other side of the ocean as our likeness?

American Colonization Society.—Accounts from the colony of this interesting Society at Cape Mesurado, or *Liberia*, as it has lately been called, have been received by the packet schooner Fidelity, which arrived at Baltimore early in February. The colonists, to the number of about one hundred and fifty, were generally in good health and spirits. 'Lands have been laid, and measured off into lots and plantations for the blacks; the latter have been for the most part cleared, and fences and houses are erecting in various degrees of improvement. Monthly agricultural reports are made out. The settlers in this little colony are engaged in building, fencing, planting and ploughing, some of them in the cultivation of gardens laid around their temporary huts. Notice has been given that their rations will cease in June next, and they must depend on their own exertions, unless superseded by some unforeseen accident, such as a general sickness or invasion. Since the last report no mortality has taken place among the old settlers, whose constitutions have been seasoned to the climate, excepting one, which was an accidental death.'

We extract the particulars given above from the Baltimore papers. The following paragraphs are from the Report of the Secretary of the Navy to the President, dated Dec. 1st, 1823.

'The Cyane, Captain Spence, and the Shark, commanded by Lieut. M. C. Perry, have, for short periods, cruised upon the coast of Africa, to carry into effect the intentions of the government in the suppression of the slave trade, and the protection of the agency for liberated Africans, established at Cape Mesurado.'

'During the time that Capt. Spence and Lieut. Perry were cruising, they neither saw nor heard of any vessel, under the American flag, engaged in the slave trade. If citizens of the United States are still employed in that traffick, they seem to have been driven to conceal themselves under the flags of other nations.

'The agency at Cape Mesurado, for receiving the re-captured and liberated Africans, enjoyed favourable prospects until last fall, when it was assailed by a large body of the natives, and was in danger of being entirely destroyed. Some of the liberated Africans were killed in the contest. The extracts of letters from Capt. Spence, Lt. Perry, and Messrs. Ashmun and Ayres, will shew the manner in which they were able to defend themselves, with the aid of a midshipman and several men belonging to a British vessel of war, then in the neighbourhood. The establishment having passed through this trial, now promises to accomplish all the benefits anticipated from it. In order to afford it the necessary protection, and to continue our exertions to repress the slave trade, it is proposed,

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as the most efficient and economical arrangement, that the commander of the West India squadron shall, from time to time, detach one or more of the vessels belonging to his command, to cruise along the African coast, occasionally touching at Cape Mesurado, and ministering to the wants of the people there; and following, in their return, the usual track of the slave ships.

'So far as the department is yet apprized of the expenditures for the agency during the present year, they have amounted to 7287 dollars 48 cents.'

Early in February another party of colonists sailed for Cape Mesurado from Petersburgh, Va.

LIST OF NEW PUBLICATIONS.

Notes on the Epistle to the Romans, intended to assist Students of Theology, and others, who read the Scriptures in the Originals. By Samuel H. Turner, D. D.

Address delivered at the Eighth Anniversary of the Massachusetts Peace Society, Dec. 25, 1823. By Tyler Bigelow, Esq.

The Christian Journal for January, 1824. New York.

A New Collection of Psalms and Hymns, for Social and Private Worship. Compiled by a Committee of the West Parish in Boston.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee from the German of Professor Gesenius. By J. W. Gibbs, A. M.

We hope to give some account of this learned work in our next Number.

Hints on Extemporaneous Preaching. By Henry Ware, jr. 12mo. Boston, 1824.

A Tract which cannot be too highly recommended to the attention of theological students. The author ably points out the advantages of this method of address, and gives several valuable rules for acquiring the habit.

A Sermon preached at the Ordination of the Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford, Dec. 17, 1823. By Joseph Tuckerman, Pastor of the Church in Chelsea.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. V.—Containing, Selections from Robert Robinson's Works; Uniformity in Religion; Right of Private Judgment; Nature and Objects of Baptism; Reflections on Christian Liberty; Hints concerning the Institution and Discipline of the Primitive Church; the Spirit of God the Guide of Good Men; the Christian Religion easy to be understood; the Jews.

This valuable publication continues to be very favourably received by the

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religious publick. The last Number seems to have been the most generally interesting of all which have appeared.

Unitarian Miscellany, Nos. 37, and 38.

A Sermon preached at Newburyport, Sunday, Oct. 26, 1823. By John Pierpont, Minister of Hollis Street Church, Boston. Second Edition.

Sermons illustrative of the Influence of a Life according to the Commandments on our Idea of the Character of our Lord, delivered before the Boston Society of the New Jerusalem. By Thomas Worcester.

A Sermon delivered at Billerica, at the Interment of Rev. Henry Cummings, D. D. By Rev. W. Allen. Second Edition.

The Oracles of God, four Orations; for Judgment to come, an Argument, in Nine Parts. By Rev. Edward Irving, Minister of the Caledonian Church. 1 vol. 8vo. New York.

Historical Account of Christ Church, Boston. A Discourse delivered in said Church on Sunday, Dec. 28, 1823. By the Rector. 8vo. Boston, 1824.

Sermons by the late Rev. Samuel C. Thacher. With a Memoir, by F. W. P. Greenwood. 8vo. Boston, 1824.

It gives us true pleasure to announce that the wishes of all who were acquainted with the character of this eminent and lamented man are at length complied with. It is justly remarked by the editor of the Sermons in this volume, that they 'form a valuable addition to our treasures of practical divinity. As discourses for family reading they will not suffer, perhaps, in comparison with any which have been published.'

An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel in Hartford, Conn.

The Advertisement to this work is as follows. 'Assured that "this is life eternal, to know *the only true God* and Jesus Christ whom *he hath sent*," I have for some years past endeavoured to examine the Scriptures with particular reference to this interesting subject, "looking unto Jesus" for the guidance of that spirit of truth which he promised his disciples. The result of these researches is a full belief, that the doctrine of the *Trinity* is *not revealed* in "the word of the Lord." To excite all to "search the Scriptures," I now offer to the public, *An Examination of the Divine Testimony concerning the Character of the Son of God.*'

Two Letters on the Genuineness of the Verse 1st John, v. 7. and on the Scriptural Argument for Unitarianism; addressed to the Rev. Alexander M'Leod, D. D. of New York, by Henry Ware, Jr. Third Edition.

The Monitor, Vol. II. Nos. 1 and 2.

A Sermon preached in Brooklyn, Connecticut, at the Installation of the Rev. Samuel Joseph May, November 5, 1823. By James Walker of Charlestown.

The American Baptist Magazine. Vol. IV. No. 7.

The Christian Spectator. Vol. VI. Nos. 1 and 2.

The Objection to the Inspiration of the Evangelists and Apostles, from their Manner of quoting Texts from the Old Testament,

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considered, in a Lecture delivered Sept. 2, 1823, in the Theological Seminary, Andover. By Leonard Woods, D. D. Abbot Professor of Christian Theology.

Good principles of interpretation are making progress at Andover. According to Dr. Woods, 'The phrase *ἵνα πληρωθῇ, that it might be fulfilled*, and other phrases of a like kind, are indeed used, and very properly, to introduce a real prediction which is accomplished; but not for this purpose only. They are often used, and with equal propriety, to denote a *mere comparison of similar events*; to signify that the thing spoken of *answers to the words of a prophet*, or that *his words may justly be applied to it*; and so may relate to what was said by an inspired writer in *describing a character* which formerly appeared, or in *relating an event* which formerly took place, as well as to a real prediction. Accordingly, we might take a passage, where it is said, such a thing was done *that it might be fulfilled which was spoken by the prophet*, or that what was spoken by the prophet *was fulfilled*; and might, in many instances, express the same thing by such phrases as these; *the declaration of the prophet had an accomplishment in what took place*; or *his words may be aptly applied to it*; or *they very properly express it*; or *his observation is true in reference to the present case*; or *this thing is like what the prophet describes*.' In illustration of this doctrine Dr. W. refers to Matthew ii. 15, 17, 18; xv. 7, 8, 9, and the frequent New Testament allusions to Isaiah vi. 9, 10.

If a second edition of this Tract should be called for, materials for improving it may be found in Professor Everett's *Defence of Christianity*, chap. vi.

The Moral Dignity of the Missionary Enterprise. A Sermon delivered before the Boston Baptist Foreign Mission Society, on the Evening of October 26, and before the Salem Bible Translation Society, on the Evening of Nov. 4, 1823, by F. Wayland, Jr. Pastor of the First Baptist Church in Boston.

Though Mr. Wayland's reasoning does not appear to us throughout sufficiently cautious, we cordially assent to his views upon the dignity and momentous importance of the work of evangelizing the world, and upon the practicability and obligation of making progress in it at the present day. It is upon the wisdom of the means which his friends are employing, and the character of that system which they are offering to the heathen for Christianity, that we dissent from him. But such differences do not impair our admiration for the sterling eloquence of his discourse. A production of so much merit is an era in the history of the American Baptist Church.

The Young Child's Prayer Book. Parts I. and II.

An Address delivered at the Collegiate Institution at Amherst, Mass. by Heman Humphrey, D. D. on occasion of his Inauguration to the Presidency of that Institution, Oct. 15, 1823.

For the Trustees of the Publishing Fund; The Geneva Catechism, Part III, and The Suspected Boy.

DEDICATION.

The new church in Greenwich was dedicated to the worship of God on the first day of January.

ORDINATIONS.

On Thursday, Jan. 15, Rev. Thomas Tracy, late of Harvard University, was ordained pastor of the Second Religious Society in Biddeford, Me. The

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sermon was preached by Rev. Dr. Nichols of Portland, from Romans xiv. 16. The charge was given by Rev. Mr. Webster of Biddeford; and the right hand of fellowship, by Rev. Mr. Felton of Scarborough. The introductory prayer was offered by Rev. Dr. Parker, of Portsmouth, N. H; the ordaining prayer by Rev. Mr. Fletcher of Kennebunk, and the concluding prayer by Rev. Mr. Marrett of Standish.

January 21. Rev. Joseph Searls was ordained over the church and society in Lynnfield, formerly under the pastoral care of Rev. Mr Mottey, of whom an account was given in the Christian Disciple, Vol. III. p. 412.—February 4. Rev. Benjamin F. Clarke over the Congregational church and society in Buckland.—February 4. Rev. James O. Burney, over the Congregational church and society in Seekonk.—February 18. Rev. Chester Isham over the Trinitarian Congregational church and society in Taunton.

OBITUARY.

In the spring of the year 1820 Captain JOHN C. BANCROFT, the son of the Rev. Dr. Bancroft of Worcester, embarked from Portsmouth, Eng. for Boston. The vessel in which he sailed has never since been heard of. The virtues of his character, and the melancholy manner in which it now seems certain he must have perished, are of so singular a kind, that the regret of his family has a claim to the attention and sympathy of the Christian publick.

For fourteen years he had been engaged in navigation, and had several times performed the longest and most dangerous voyages. Indeed, he had been exposed to the worst perils by land and by sea; and throughout all his trials was never known to repine, but was borne up by the consciousness that he was doing his duty, and by the hope of making himself useful to his family.

During the early part of his seafaring life he had frequently revisited his own country; but afterwards he became engaged in the commerce between Asia and Europe, and several years had elapsed, during which he had not once been at home. Finally, the time of his return seemed at hand, and he was to return to be exposed no more. A house was prepared for his reception; his friends were anticipating the moment of his arrival, and his family was cheered by the hope of seeing a dutiful son, a liberal and affectionate brother, united again to their circle. But summer came on and still the arrival of his vessel was not announced. Anxiety on his account became extreme. It was soon certain that he must at least have been interrupted in the regular passage to America. Tidings were sought for from the Southern, the West-Indian, the remotest ports; and when hope still refused to be quiet, and turned from the regular mercantile news to the accounts of shipwrecks and captures, neither his name nor that of his vessel was to be seen. Now there is no longer any doubt. Three years have passed, and long ago it became certain that he and his crew must have perished at sea. But how? Whether in a moment, or by protracted suffering? Whether by tempest, or by famine?—these are questions which too often recur, and never can be answered. This event is so fraught with distress, that nothing but religion can afford consolation under the heavy dispensation. But there is a Providence in the affairs of men, and the meed of virtue will be awarded in Heaven. The thought of this is full of consolation; for the friend whose loss we deplore was of the most pure, correct, and industrious habits; as a man of business, prudent and trust-worthy; as a member of society, charitable and kind; for as he was himself acquainted with hardships he knew how to commiserate and relieve the indigent and the wretched. His religious faith was steadfast, and even in the farthest Asiatic seas he found no higher delight, no more encouraging objects of thought and study than the very doctrines which are preached in our pulpits.

As a brother he always showed himself thoughtful no less than affectionate;

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careful to meet the wants and gratify the wishes of his brothers and sisters; an excellent counsellor and a generous benefactor.

To his parents his loss is inestimable. They had looked upon him as one, who was to be the head of their family, when their years should have been numbered; and they had found their anxiety at the thought of being removed from their present sphere of action, relieved by their confidence in him.

In these observations on his character, nothing has been said beyond the truth He was pious towards God, dutiful towards his parents, careful in business, frank and sincere in his affections, fond of improving in knowledge and moral worth; and what more can be said of any good man? The melancholy office of performing the last duties to him in the hour of death, his family was not permitted to fulfil. Since they do not possess his remains to bury them and raise over them a monument, let it at least be permitted publickly to cherish the recollection of his excellence, and repeat the tale of his disastrous end.

Died, in this city February 5, 1824, Mrs. ELIZABETH W. WARE, Æt. 31, wife of the Rev. Henry Ware, Jr. and daughter of Benjamin Waterhouse, M. D.

There were many qualities in the character of the late Mrs. Ware which gave her a claim to peculiar interest and respect while living, and render her premature death the subject of uncommon regret. To strong natural sense, and more than ordinary powers of mind, she united great energy, firmness, decision, and dignity of character. Her feeble health for many years before the sickness which terminated her life, rendered the sphere of her exertions and influence smaller than her disposition would have made it; but even under the pressure of constant indisposition, there are few possessed of the full enjoyment of health, who were capable of so much and of such well directed exertion. Her life was terminated by a pulmonary consumption, of which the distinct commencement might be dated more than two years before its termination; and during the whole of this long sickness, she suffered far more from bodily distress and pain, than usually falls to the lot of the victims of that disease. With how much cheerful fortitude and Christian resignation she endured all this, can only be known by those who witnessed her days and nights of protracted suffering; who saw her, till within the last few months of her life, perform almost all the duties of a wife and mother, with as much assiduity and fidelity as she had when comparatively in a state of health, and this too with a perfect assurance from the very beginning, of what must be the event of her disease; and who knew with what calmness and composure she awaited the slow but certain approaches of the last great change. In all the relations of life her example is invaluable, and her loss irreparable; and those who have suffered from this bereavement, can have no consolation but in the recollection of her virtues, and in the hopes which, as Christians, that recollection affords them.

TO READERS AND CORRESPONDENTS.

N. H. *On the Obscurities of St. Paul's Writings* is received.

The unexpected length of our remarks on Dr. Beecher's Sermon, has made it necessary to omit some articles of intelligence, besides Reviews of A Catechism in Verse, and of Worcester's Sketches of the Earth, which were prepared for this Number.

Correspondents are particularly requested to forward their communications at least six weeks before the time of publication of the number in which they are intended to appear.

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THE

Christian Examiner.

No. II.] *March and April*, 1824. [Vol. I.

Miscellany.

NOTES UPON THE BIBLE.—No. II.

What reason has the Christian to believe, that the sacred volume, which he receives as the rule of faith and guide of life, has come down to him in a pure and uncorrupted state? By what means was it preserved, with what care has it been transmitted down, and what assurance can he feel, that it has not in a course of so many centuries undergone such changes in the text, as no longer to present the same system of revealed truth, as it did to those, who first read its pages?

These are questions that occur to every reflecting man, and they admit of an answer satisfactory to the reasonable inquirer.

It will require but few observations, I think, to remove all apprehension of the text of the New Testament having been corrupted, either by accident or design, in the first ages; and it will be equally easy to show, that it was not corrupted at a later period; and that it exists now, to all essential purposes, in its original purity.

In a book, which relates to no subject of great and general interest, which was therefore read by but few persons, and not frequently copied, an errour introduced into an early copy might pass so long unperceived, as to render its detection difficult, and perhaps, at length impossible. But the case with our sacred writings is extremely different from this. By

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every Christian they were regarded as of unspeakable importance. They were sought for and read by all with the deepest interest. Copies of course were soon multiplied. They were in the possession of all the churches. They were read with eagerness, not only by individuals in private, but in publick on the Lord's Day, constituting a regular part of the service of the religious assemblies. And this publick and private use of them, and consequent demand for copies, was not limited to a narrow region, and a few places. It extended, from the very first, to a vast number of places, in countries far distant from each other. By this multiplication of copies, indeed, the chances were increased for single errours in copying; but, at the same time, the means of correcting any such errours were increased in equal proportion; for the opportunities of comparing copies were increased, and thus the opportunity for correcting mistakes. Now, under such circumstances, to vitiate the text only in a single point by introducing a false reading designedly, and transferring it to all the copies, was a task too arduous to be attempted, or thought of. So great was the number of those, who were intimately acquainted with the sacred books, and, being educated in the knowledge of them, and hearing them constantly read, were qualified to perceive any alteration they should undergo, that there was scarcely a possibility that a false reading of any importance should escape unnoticed, and get established as a part of the text.

Besides this, the New Testament was at an early period translated into as many languages, as were spoken by the converts to Christianity. What an additional task is here imposed upon the corrupter of the sacred text!—He has not a few copies only, and in one language, to alter. That he may accomplish his design to any purpose, he must have access to hundreds of copies, in different languages, and in distant countries; a labour which no individual or body of men could be supposed to undertake without some very strong and obvious motive.

Who then are the persons, that are to be suspected of having engaged with such active zeal in the laborious task of altering the Christian Scriptures, and what strong inducement to do it has exposed them to the suspicion? Not Christians themselves, most certainly. They must feel a powerful in-

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terest in preserving the purity of those writings, which are the foundation of their faith, the rule of their lives, and for which they have been ready to give up their lives. It is utterly incredible, that sincere Christians should deliberately set themselves to falsify, and thus to destroy or weaken the authority of their own sacred books. And can we with much better reason imagine the task to be assumed by the enemies of Christianity? Why should they set themselves to *alter* and *corrupt* books, which it was so much easier for them to *destroy*? Why resort to a process so tedious and difficult, and of extremely precarious success, as that of attempting to weaken the authority, or pervert the design of the Scriptures by corrupting the text; while the far more obvious and practicable scheme for accomplishing their purpose was before them; that of destroying the writings themselves? This is not merely conjecture or opinion. It is a judgment founded on evidence and fact. In the persecutions to which the early Christians were exposed, we know that the destruction of their books was attempted, and as far as the civil power could do it, carried into effect. But we have no historical evidence that the plan of destroying their value and use by corrupting the text was ever thought of.

The only suspicion of such a design and attempt, which is entitled to a moment's consideration, falls upon those, who holding opinions different from other Christians, and separating from them on that account, had the name of *Hereticks*. We may well suppose that many of those, who in the first ages were converted to the Christian faith, would find it not easy to divest themselves immediately of all the prejudices of their previous heathen education. They would be inclined to retain and incorporate into their new religion, whatever opinions, connected with the old, they did not find explicitly condemned; and would naturally seek such support for them in the sacred writings, as could be derived from any fair interpretation of those writings. But should they be emboldened to proceed farther than this, should they, not satisfied with what could be effected by interpretation, venture to falsify the text itself, in order to bring their present to a conformity with their former faith, to what easy and certain detection must the fraud have been exposed! The real fact is, that the sects into which Christians were early divided, in-

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stead of giving us reason to *suspect* at the present day, that the Scriptures *may* have been corrupted for the purpose of giving support to the peculiar doctrines of any one party, *assure* us that no such corruption, had it been attempted, could have passed down undetected. The zeal of *all* to maintain their own peculiarities, and to find a support for them in the Scriptures, must have been an effectual security, if not against the attempt, at least against the success of an attempt by *any* to alter the sacred text, so as to make it speak the language of a party. All felt an equal interest in guarding the book, to which all alike appealed, against being corrupted by others. Now as there has never been a time since the first promulgation of the gospel, when there were not sects, which were a mutual check to each other, and which exercised a jealous vigilance to protect the sacred writings, which they all held in equal reverence, from suffering any change; so there never *could* have been a combination to alter the Scriptures for the purpose of adjusting them to any particular system of doctrines. And without such a combination, it is manifest that any attempt for such a purpose must be wholly ineffectual.

We have here then one of the instances, and many such there are, in which we are called to admire the wisdom of God, in converting human imperfection and even human depravity into instruments for accomplishing some of its kindest purposes. That variety of opinions, which grew out of the imperfection of the human faculties, and the unfaithful use of them, together with that jealousy, which awakens the suspicion of bad designs and unfair practices in those, who belong to an opposite party, or hold offensive opinions, have proved a more effectual restraint, than could otherwise have been imposed, upon a disposition to corrupt the sacred text; and have furnished the surest means of discovery, in case of an attempt to do it. However, therefore, we may have occasion to condemn the violence of sectarian zeal, by which Christians have sometimes disgraced their profession, and the spirit of mutual hostility and persecution with which they have been armed, and to lament the evils which they have drawn after them; we have yet to console ourselves, that they have not been without their important uses, since we owe to them one

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of the most conclusive arguments for the integrity of our sacred books, and their unadulterated purity.

Besides the direct appeal to ancient copies, the general agreement of which in all important points furnishes so satisfactory a presumption of their purity, this presumption is strengthened in no small degree by the citations from these books, which are to be found in the writings of Christians of the early ages, and of every succeeding period down to the present time. These, as far as they go, and as far as they agree, prove that the text has undergone no change, and that it is now what it was at first. Nor is it to a small number of texts only, that this argument applies. The books of the New Testament were then, as they are now, the fountain, from which preachers and writers drew all their instructions. Constant appeals to their authority, and copious extracts from them appear in all their writings. It has even been asserted, that nearly a complete copy of the New Testament may be found in the quotations from it of three writers only of the third century, who lived in different countries, and whose works have come down to us. In these quotations we see what the text was at that time, at least as it stood in the copies, which were in their hands; and we have the most satisfactory evidence, that it is *substantially* the same now, that it was then.

This qualification in the assertion of a pure text is not to be overlooked. The pretence that it is absolutely faultless, that no errours have crept into it, and have been transferred from one copy to another, while it existed for fourteen centuries in manuscript only, and during that period was transcribed so many thousand times, in the original language, and in the several languages into which it was translated, is too absurd to be entitled to a moment's consideration, contradicted as it is by the *various readings*, which are found in the different manuscript copies, that are preserved. For, of several *various readings* of the same word or sentence, it is certain that *one* only can be the right one, every deviation from which is a corruption. No single copy now existing is entitled to the distinction of being assumed as a standard, by which all others are to be judged, and every deviation from which is to be regarded as unquestionably a corruption. The supposition supported by the strongest presumption is, that although

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some copies may be of far better authority than others, no one extant is entirely free from false readings.

In the beginning of the last century some alarm was excited by the great number of various readings, which were discovered by eminent criticks, in comparing together a vast number of ancient manuscripts; and no small uneasiness was expressed under the apprehension, that the foundation of the Christian faith would be affected, and that uncertainty would be introduced into the doctrines of the gospel. But these apprehensions have yielded to more just and enlightened views on the subject. It is now well understood, that the circumstance so alarming at first is of immense value; since it supplies at once one of the most convincing arguments for the general purity of the text of the New Testament, and the means of correcting it, wherever faults have crept in. For it proves to us, that no prevailing party in the Christian Church has been disposed, or if disposed, has been able, to produce a uniformity in the sacred text by expunging from it, or altering to their purpose, whatever was unfavourable to their peculiar views of Christian doctrine. We see that "the several manuscripts are of separate and distinct authority, since they were evidently not copied from each other, but from different originals, and by persons who could not be suspected of mutual concert; since they were separated from each other by distance of time and place, and by diversity of opinions. They were not the works of a single faction, but of Christians of all denominations."* The means also which they furnish for correcting errours in the present text, and recovering a more perfect one, are invaluable. With respect to all other ancient writings, the value of an opportunity of comparing together a large number of copies, which vary from each other in their readings, has been long understood. It is well known, that those of the ancient classics, of which we have the fewest manuscript copies, have come down to us in the most imperfect state; and the discovery of a manuscript before unknown seldom fails, by some new readings, to improve the text, to throw new light on difficult passages, and to give meaning to some, which were unintelligible.

Now in proportion as there are more manuscript copies of the New Testament than of any other ancient book, because

* See Mich. Int. to the New Testament. Vol. I. Ch. vi. Sect. v.

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no other book was ever so much read, by so many persons, and those scattered over so many and so distant countries were so often transcribed, translated into so many different languages, preserved with so much care, or deemed of so momentous importance; we may reasonably expect to find the number of various readings multiplied. And as these are multiplied, the suspicion of concert and fraud, for the purpose of accommodating them to the doctrines of a sect or the views of a party, will vanish; and the means will be supplied for correcting those errours, which design, or carelessness, or ignorance may have introduced into the text, and for recovering the true reading.

This use of the varieties, that are discovered in the manuscript copies of the New Testament, and their great value for the purposes I have stated, will be seen in the short account I shall now give, of the manner in which the printed text was formed, which has so long maintained its authority throughout the Christian world, and of a few of the most important attempts, which have been made in the course of three centuries, to correct the errours that have been discovered in it, and to restore it to its primitive purity.

With the invention of printing early in the fifteenth century, commenced the most important era in the annals of literature; and in nothing was that age more distinguished, than by the application of that art to the purpose of saving from oblivion and rendering permanent, whatever there then was of learning in the world. The benefits immediately felt by the ease and rapidity with which the copies of new works were multiplied, and the knowledge of new discoveries and inventions was communicated, were not greater, than that of rescuing from the decay into which they were passing, and preserving from the danger of further mutilation and corruption, and from final loss, the treasures, which were contained in ancient manuscripts. Among the books, which received at an early period the benefit of the new invention, were those of the Old and New Testaments. The first complete edition, which issued from the press, was that which was printed at Alcala in Spain, the ancient Complutum, thence called the Complutum edition. The printing of it, begun in 1502, was completed in 1514, under the inspection and at

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the sole expense of the Cardinal Ximenes, archbishop of Toledo;* but not published till 1522. The text of the New Testament in this edition was not that of a single manuscript, but was formed by a careful collation of several which were then supposed to be of great antiquity and high authority. Great doubts however respecting their claims have been expressed by later criticks; and unfortunately the learned have no longer the means of judging of their value, as they are now irrecoverably lost.†

In 1516 an edition of the New Testament was very hastily prepared for the press by Erasmus, the most accomplished scholar and learned man of his age, and printed by Frobenius at Basil, in Switzerland. The extreme hurry with which this work was despatched, occasioned by the earnest solicitude of the printer to be able to send it forth before the publication of the Complutum edition, which had already been printed, as we have before stated, two years, and now only waited the Pope's permission to publish it, allowed but little opportunity for the learned editor to correct the copy which he used for the text of his edition, by carefully com-

* Francis Ximenes, archbishop of Toledo and prime minister of Spain, was born in 1437, was educated at Alcala and Salamanca, entered among the Franciscans at Toledo, and by his talents, learning, and sanctity, was raised to the first ecclesiastical office under the bishop of Rome, and to the highest civil power under Ferdinand and Isabella of Spain; being raised to the dignity of Cardinal, and made Archbishop of Toledo and prime minister. Among many other instances of the use of the great power, which his exalted station gave him, to the most important and benevolent purposes, he erected in 1499 the celebrated University at Alcala, and founded the college of St. Ildefonso. In 1502 he formed the design of printing a Polyglot Bible, and commenced the work, which was completed in 1514. But the publication of it was delayed till 1522. Only 600 copies were printed, so that the work is scarce, and wanting in many publick libraries. The work consists of the Hebrew text, the Septuagint with a literal translation, the Latin text of Jerome, and the Chaldee paraphrases of Onkelos, and a Hebrew and Chaldee dictionary of all the words in the Bible. Neither time, labour, nor expense was spared to make the work as perfect as the means at his command would permit. Several learned men were employed for twelve years in preparing the copies, and superintending the printing; and the whole expense of the edition amounted to 50,000 ducats.

† In 1784 a visit was made to Alcala by two German professors, for the express purpose of finding those important manuscripts in a library where they were understood to be deposited. But to their inexpressible surprise and disappointment, they were informed, at their arrival, that about thirty-five years before, the librarian, ignorant of the value of those venerable manuscripts, and wanting room for some new books, had sold them as useless parchment. The account they received was, that they were sold to one Toryo, a man who was concerned in preparing fireworks, and were used by him in the construction of rockets.

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paring it with other manuscripts. A second edition, with very inconsiderable improvement, was struck off in 1519, and a third in 1522. In two later editions in 1527 and 1535, both of them subsequent to the publication of the Complutum, Erasmus was induced to insert a few corrections from that text.

No man perhaps ever possessed higher qualifications for such a work than Erasmus. But he performed it under great disadvantages. He had the opportunity of collating but few manuscripts, compared with the numbers which later criticks have examined; and the laws of criticism to be applied in using such as he had before him were then but imperfectly understood. Besides, the other great works, which he was employed in publishing, more than enough to have occupied the whole time of any other scholar, and the impatient haste of the printer, requiring him, with all his other occupations, to prepare a sheet for the press every day, permitted him to bestow upon the work a degree of attention far short of what was due to its magnitude and importance.

In 1546 a third printed copy of the New Testament was produced by Robert Stephens, the celebrated Parisian editor, who did so much to promote the revival of letters by the correct and elegant editions of the classicks, which issued from his press. The text of this edition was formed by a careful collation of that of Erasmus, and the Complutum with fifteen manuscripts, which had not been used in forming the text of those editions.

In 1582 another edition of the New Testament was printed at Geneva, by Theodore Beza. In forming the text of this edition, besides the corrections which had been introduced into the copy of Robert Stephens, just mentioned, the learned editor had the advantage of several new readings found in manuscripts collated by Henry Stephens, and also the benefit of two very ancient and valuable manuscripts, which had been consulted for neither of the preceding editions. These were the Cambridge and the Clermont; the former containing the four evangelists together with the Acts of the Apostles, the latter the epistles of Paul.

In 1604 this edition, being then the last that had been published, and thought to be the most perfect, was selected as

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the text to be used by the learned translators for the English version now in common use.

In 1624 an elegant edition was printed by the Elzevirs at Leyden, which with no material improvement upon preceding editions, and with nothing but the elegance of the typographical execution, and the reputation of the printers for correctness, to entitle it to the distinction, became by general consent from that time the standard text, to which all succeeding editions conformed. It constitutes what is now called *the received text*, and the learned world remained satisfied with it, as if it were absolutely perfect, and incapable of further improvement, for nearly a century.

This quiet possession of the publick confidence was at length, in 1707, disturbed by the great work of Dr. Mill, who then published at Oxford his edition of the New Testament, with marginal insertions of no less than thirty thousand various readings drawn, with the immense labour of thirty years attention to the subject, from manuscripts, ancient versions, and quotations found in the writings of the early Fathers. Yet this indefatigable critick did not venture to make any alteration in the received text, but adopting that of Robert Stephens of 1551, which varied very little from the Elzevir, satisfied himself with throwing the whole body of various readings into the margin, and only expressing his opinion of the value of some of the most important of them in his notes.

Mill was followed in 1734 by Bengel, who then published his critical edition of the New Testament and select collection of various readings at Tubingen; and in 1751 by Wetstein, who published at Amsterdam, in two folio volumes, his edition of the New Testament, far more valuable than any that had preceded, enriched with a still more copious collection of various readings, with valuable notes, and prolegomena containing a treasure of biblical knowledge. Several other editions of critical merit added somewhat to the stock of knowledge, and prepared the way for the recovery of a more pure and perfect text. Of these, the most deserving of notice were those of Matthäi of Moscow, Alter of Vienna, and Birch of Copenhagen.

At length in 1775 was printed Griesbach's New Testament, and in 1806 a second edition greatly improved, in which the Christian world is favoured with what the preced-

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ing editors had been deterred from attempting, *a corrected text*, formed by the labours of that eminent scholar out of the materials, which had been accumulating in the hands of critical students for nearly two centuries.

From the very brief sketch which has now been given of the history of the original text of the New Testament, we derive strong reasons for feeling satisfied of its general purity. The manner in which we trace it, at the revival of learning, emerging from the obscurity in which it had been for so many centuries buried, was such, as utterly to preclude the suspicion of its being then corrupted for the purpose of accommodating it to the doctrines or the interests of the reigning sect. From the time of the papal usurpation, and the separation of the Eastern and Western Churches, the Greek text had been but little known in the West. Copies of it were rare. The Latin Vulgate was the version in common use; and such was the degree of darkness, which had long overspread Christendom, that even this was withheld from the people, and was scarcely known by a considerable part of the clergy themselves. But few copies therefore of the original Greek were to be procured, at the time when they were sought for publication. So profound was the general ignorance of that age respecting the Scriptures, that when copies of the New Testament in the vulgar tongue were distributed by Luther and the other reformers among the common people, he was charged with being the *author* of a dangerous book called the New Testament. Now, although this general ignorance may be thought to have rendered it easy for designing men to make alterations in writings which were previously so little known; yet we have the satisfaction of seeing, from the account which has now been given of the four first printed editions, which followed so soon after each other, that the work was performed by men, who cannot be suspected of any concert for the purpose of imposing a fabricated text upon the world; since they belonged to different and hostile parties, and had opposite interests and views. You could hardly find four men of the age in which they lived less likely to unite together in any great design, and above all, in the design supposed. Cardinal Ximenes, author of the Complutum, was a steady adherent to the papacy, and held the very first ecclesiastical place under the bishop of

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Rome. It was no part of his purpose in printing the Scriptures, to favour the diffusion of them among the people at large, and promote the general knowledge of them. It appears from the smallness of the number of copies which he caused to be struck off, that they were not designed for general circulation. Indeed his principles were opposed to it; for, when it was proposed to translate the Bible into Spanish, he opposed the design, and was of opinion that men might become Christians without reading the Bible. Erasmus was also of the Catholick church. Yet he was no friend to its usurpations, and even attacked with no small wit and severity some of its corruptions. His heart was evidently with the reformers, and he appears in many points to have coincided in their opinions and views. He differed from them less, as to the ends at which they should aim, than as to the method to be pursued in order to accomplish those ends. What the daring spirit of Luther was for effecting by a violent and direct attack of the papal corruptions, he would have attempted indirectly, by a more gentle, imperceptible, and gradual process. He would have waited for the sure influence of that light, which by means of the press, was then pouring in upon the world; confident that when knowledge should be generally diffused, the fabricks of superstition and tyranny, which craft and ambition had erected in the days of ignorance, would tumble down of themselves. Stephens was also educated a Catholick; but being brought under suspicion of heresy by the freedom of the notes, which he inserted in some of the books that proceeded from his press, he was compelled to quit France, and settling at Geneva he joined the Reformers. And Beza was a zealous protestant, one of the pillars of the reformation, a disciple, colleague, and successor of the celebrated John Calvin.

Now between these men there could be no concerted scheme for imposing on the world, by publishing a text falsified for the purpose of accommodating it to any particular system of faith, or of ecclesiastical order. Theirs were separate and rival claims to the publick favour and confidence. They were competitors for the praise of fidelity and a critical correctness; and the materials for their respective works were drawn, in part at least, from independent sources. They had each undoubtedly their individual prejudices and

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wishes; but the tendency of these, were they supposed to have any influence, was not to produce union but diversity. Their agreement therefore must be undesigned, and on the ground of evidence. The Cardinal, so far as his prejudices were concerned, would be favourable to every reading that corresponded with the text of the Latin Vulgate, which was used by the Catholicks, and not long after this was declared authentick by the council of Trent. The reformers, on the contrary, and Beza in particular, felt no attachment to that version, and had no respect for its authority. He was the more disposed to think favourably of a reading, if it differed from the text of the Vulgate, especially if it militated with any of the peculiar doctrines or rites of the Catholick church. Yet with wishes and views so opposite, and with materials for the work drawn in so great a degree from independent sources, their agreement in the result was surprisingly great. The varieties in their text were comparatively few and unimportant, and such as not at all to affect the *history, evidence, or substance* of the religion.

Besides, it is a circumstance of no small importance, that those early editors, as well as their successors, the indefatigable scholars, who have since been employed with such immense labour in correcting the sacred text, have left us the means of judging of the fidelity with which they have executed the trust. The ancient manuscripts of the sacred text, with the exception of those just mentioned, which were used in forming the copy for the Complutum edition, are carefully preserved; and the works of the early fathers, and the several versions, which were made in the first centuries, remain, and must forever remain, to give us their testimony what the text of the New Testament was at that early period.

Another consoling thought is, that of the vast number of various readings, which the industry of biblical scholars has discovered, not one in ten, probably not one in fifty, makes any perceptible change in the sense of the passage in which it is found; and certainly not one in a thousand, if one in ten thousand, affects any important doctrine of our faith, or any fact that has any influence upon our religion.

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THE CHRISTIAN WARFARE.

CHRISTIANITY was founded in an age when war was a common profession, and military renown the principal distinction; and accordingly we find in the writings of its first preachers frequent allusions to the military life. Religion is again and again represented as a warfare. 'Endure hardness,' says Paul to Timothy, 'as a good soldier of Jesus Christ.' To the Ephesians he says, 'put on the whole armour of God;' and he speaks of himself in this animated language, 'I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of glory.' These comparisons have lost nothing of their clearness and force by the lapse of ages. In the Scriptures we sometimes find allusions to customs, which have passed away, and which need the study of antiquity to illustrate them. But war is not one of the lost customs of the world, to be understood only by reference to learned authors. When we are told to be good soldiers of Jesus Chirst, we need no laborious comment to explain the metaphor. The blast of the trumpet is not a dying sound, borne to us from distant ages; nor have garments ceased to be rolled in blood. The Gospel has driven from society many abuses; but to a happier age is reserved the full accomplishment of the prediction,—the sword shall be beat into the ploughshare, and men shall learn war no more.

It is hardly necessary to observe, that the Christian warfare is very different from that to which civil governments call their subjects. Christianity arms us with no weapons for the destruction of our brethren. The conflict is within. It is war with our own hearts; war with those corrupt and selfish principles, which generate all other wars, which have made the earth a field of slaughter, and multiplied conquerors and murderers in every age. In proportion as we fight the good fight of faith, we shall be less disposed to turn our arms against our fellow beings. We shall be satisfied with the victories we acquire, the trophies we raise in our own breasts. Our great contest with others will be to surpass them in sacrifices and labours for the welfare of mankind.

The propriety with which religion is represented as a war must be apparent to every reflecting mind. Who of us can

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look into himself, and not see that he carries in his breast very different and contradictory principles. On the one hand, we have reason, conscience, a sense of duty, a perception of excellence, and a desire of improvement and immortality; and on the other, desires, appetites, passions, which frequently resist the control of reason, incite us to forsake the path of duty, clamour for forbidden gratifications, grow strong by indulgence, and if unrestrained, lay waste and destroy the intellectual and moral nature. Who is so much a stranger to himself as not to understand this opposition between his passions and his higher faculties? Who does not know by experience the meaning of that scripture, 'The flesh lusteth against the spirit and the spirit against the flesh; there is a law in our members warring against the law of our minds.' In fact, every human heart is a field of battle. In every heart, virtue and vice, reason and passion, God and the world, time and eternity are urging their claims to preeminence; and the question, who shall reign in the heart, is to the individual of infinitely greater concern than all the contests for dominion and victory, which have convulsed empires and the world.

Jesus Christ has entered the world to be our leader, our captain, in this great conflict, to incite us by example, instruction, precepts and promises, to the resistance of our passions, and to the establishment of God's throne in our breasts; and it is the character of the true Christian that he enlists under the standard of the heavenly leader, resolved not to relinquish the contest until he has brought every thought and desire under the obedience of Christ. By this purpose the Christian is distinguished from other men. Other men occasionally resist their passions, occasionally yield their wishes and pleasures to conscience. No man in every instance abandons himself to the impulse of feeling, and closes his heart against the remonstrances of God and duty. But the Christian is not satisfied with this occasional and accidental self-government; he deliberately, resolutely, and earnestly resolves to deny and subdue himself, and never counts his work accomplished, whilst one enemy of his virtue is unsubdued within him.

In this warfare we are all called to take a part. No man can plead exemption here. There is no heart in which God reigns the undisputed sovereign, and all the passions and desires obey the first intimations of reason and duty. Every

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man who would be holy and virtuous, in the Christian sense of these words, must fight. There is indeed an outward, negative virtue, built on human opinion and custom, which requires no toilsome conflicts with ourselves, and into which we almost naturally slide as we advance into life, and our passions lose their keenness by time and indulgence. But Christianity requires something more than this smoothness and polish of the surface of the life. It demands a vigorous action of the mind and heart on God, a cherished and profound conviction of his parental goodness, veneration for his authority, and the habit of communion and intercourse with him. It demands not merely outward courtesy, but unaffected and strong good will towards all our fellow beings. It demands a generous love of virtue, a thirst for the perfection of our nature. It demands that we cherish a sense of the great purpose of our being, that we regard this world as the beginning of an everlasting progress, and set our affections on the improved, holy, and blessed life, which Jesus Christ has revealed. And is it necessary to say, that to form and maintain this character, we must all contend with ourselves? It is not said that all men are equally obstructed by their passions, in the pursuit of Christian goodness. Some inherit from nature a milder temperament than others, a calmness of feeling, a propensity to reflection, and an openness to kind impressions; and some the hand of education has moulded to a reverence for religion, and a strong sense of duty. But there is no man for whom constitution and education have done every thing. It is God's will that every individual should contribute by his own toils and conflicts to the formation of his own character. In the most favoured and happily tempered mind there are propensities tending to excess, enemies to holiness and virtue, which unless subdued will enslave and destroy.

All men indeed are not called to contend with precisely the same enemies, the same passions. There is an immense variety in the constitution of different minds. Each man has in a sense his own warfare. Our passions are diversified by natural temperament, education, situation, society, habit, and employments. Time is wanting to describe the endless forms of passion and temptation. In some men we discover a strong propensity to levity and dissipation of mind, in others to anxiety, dejection, and corroding care. Some are hur-

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ried away by anger; some are preyed upon by sullenness, and in some the passion for revenge broods in silence over unrequited injury. In some, pride, vanity, ostentation, corrupt and debase the motives of their fairest deeds, whilst in others a timid, abject, self-distrusting spirit prevents all steady, resolute adherence to a course of rectitude. Here are the self-willed and obstinate, who never recede from an errour or a vice they have chosen, and there the pliant and feeble, who are driven by every menace of opposition and breath of opinion from discharge of duty. Here you see the lovers of ease and sloth wearing out life in inefficiency; and there the busy and tumultuous, who give themselves no time to breathe from worldly pursuits, and to reflect on God and eternity. But amidst this great variety of character and temperament, there are two leading propensities, which belong to every man, and which each of us must strenuously resist. I mean selfishness and the love of the world; the first alienating us from our fellow beings, inciting us to depreciate their excellencies, to slight their interests, to invade their rights, and to neglect their wants and sorrows; and the last withdrawing our thoughts and affections from God, stifling the desire of a better world, and fixing a low and sordid character on our minds. Who of us can congratulate himself on the complete subjection of these enemies of his virtue? Who of us must not fight many battles with the love of self and the love of the world, before piety, charity, conscience, reason, the sense of duty, the love of excellence shall hold undisputed sway within him?

But enough has been said in regard to the nature of the conflict to which we are called by Christianity. Let us now consider what is required to success.—And it is important to begin with the impression, that this conflict is indispensably necessary to our salvation. Let every man feel, that unless he contend with himself, he is lost. We can make no composition with the enemies within us. They are not to be soothed by entreaty or disarmed by concession. We must conquer them or be conquered by them. Whoever leaves his heart to itself, and hopes that the Christian virtues will spring up and flourish amidst its stormy passions, without shelter and defence, will want this consolation in his misery, that he had no warning of his danger. On every side of us, how many souls are lost through spiritual negligence!

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Again, the Christian warfare requires much watchfulness of the heart. Watchfulness and circumspection belong to the character of a good soldier, especially when the foe is near. But the enemies of the Christian are not only near, but within him, and belong to his very nature. Our passions never leave us; they follow us into the world; they mingle their influences with our business and conversation, and we shut the door on them in vain, when we retire to our homes, or retreat to the closet of prayer. When unsuspected, they are present and operative, and, like a foe in ambush, are most dangerous, when we think ourselves most secure. Before we are warned or prepared, the passion or feeling which we wish to repress stirs within us, gives a cast to the thoughts and a hue to the judgment, offers its pleas for forbidden indulgence, assails the principles with specious reasonings, and is hurrying us to transgression before conscience has taken the alarm. How necessary then is watchfulness! We must accustom ourselves to look inward. The ruin of many is, that they are engrossed by the world without. The busy world within moves on without their notice. We must learn to live more at home, to penetrate the depths of our own souls, to watch the rise and progress of our feelings, to study our predominant tempers, and the circumstances which most successfully inflame them. Are there none of us who know more of every thing, than of our own hearts? And can we hope for success in our spiritual warfare, when we will not even survey the field of battle, or spare a thought on the foes who threaten our eternal safety?

We have only time to add, that patience and perseverance are essential to success in the Christian conflict. Our enemies are not to be levelled by a blow. A single defeat will not break their power. Great changes are slowly wrought in the character. Habit is a chain which many strokes are required to sever. It is the errour of many, that they trust to sudden and violent effort for the subjugation of their passions. We often see them in the moment of remorse forming most solemn resolutions to renounce a propensity, which they have long indulged. At the moment, the evil feeling seems extinguished. We are ready to imagine that the wounded conscience will never again bend to its power. But violent excitements soon pass away. By degrees the

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solemn resolution is forgotten; the impression of the excess, which impelled to it, wears away; the vigilance is relaxed; the mind, returning to former scenes, silently slides into its old trains of thought and feeling; the passion which seemed to us dead secretly gathers strength, slowly resumes its empire, and at length, like imprisoned flame, bursts forth with a violence increased by restraint. This is the history of many virtuous resolutions; and it teaches us, that in the spiritual warfare force is ineffectual without perseverance. We are to subdue the enemy within, not so much by violence, as by gaining perpetual advantages, by resisting the first and feebler impulses of desire, by applying the rules of reason and religion to our common gratifications, and by withholding those indulgences, which, though not absolutely criminal, have generally proved the precursors of crime. This persevering care, united with habitual supplication to God, the source of strength, and the author of all success, will render us conquerors and more than conquerors in our spiritual warfare.

This warfare, it becomes us to remember, involves our most important interests, our virtue, salvation, and eternal felicity. It is a conflict for the dignity of our nature, for the freedom of our souls, for the rights and privileges of a heavenly country; a war in which we have Jesus Christ for our leader, his promises for our weapons, and his resurrection and ascension for the pledges of our everlasting triumph. To the eye of God and enlightened reason, the earth presents nothing so important as this conflict, which is going on in the human breast. The attention of men is indeed drawn to other objects, to the contests of nations, to the pomp, and circumstance, and tumult of publick war, to the movements of ravaging armies, to the exploits of conquering heroes; but all these things, though emblazoned by the historian, and resounding in the strains of the poet, are poor, and trivial, and insignificant, compared with the conflict which passes within, and decides the character for eternity. God looks chiefly at the heart, and the hero in his sight is he who triumphs over himself, whose resolution never faints, whose fervent spirit never rests, until the throne of God, the ascendency of holy and generous principles is established within him. All other heroism will pass away as a dream. Time laughs to scorn the monuments

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and trophies of the earthly conqueror, and levels his empire with the dust. But the crown of glory, which God's word promises to the faithful soldier of Jesus Christ, never fades away. His conflict is indeed silent and unnoticed; it finds no place in the page of history, stained and crowded with schemes of ambition and deeds of blood. But it has a place in the records of heaven, and it will be revealed and rewarded at the last day.

EXTRACTS FROM A NOTE BOOK.

Sacrifice.

'CHRYSOSTOM, Justin Martyr, Irenæus, Tertullian, Theodoret, Cyril of Alexandria, and some other of the early Christian writers; and Maimonides, Rabbi Levi Ben Gerson, and Rabbi Isaac Abarbinel among the Jews, believed in *the human origin of sacrifices*. The ancient Christians were of the opinion, that the cause why God required sacrifices of the Israelites was, *the deep root which this kind of religion had taken among them, before their departure from Egypt*. The Hebrews were so *excessively addicted to sacrifices*, and the practice had grown to be *so inveterate with them*, that there seems to be not the least reason to doubt, but that *they would have offered sacrifices to false gods, if they had not been permitted to offer them to the true God.*' *See Outram on Sacrifices, Allen's translation*, pp. 14, 15, 24.

NOTE. The question, *was sacrifice of human, or of divine origin*, must forever remain in great obscurity, unless, indeed, a revelation should be made to us upon the subject. There is not, however, an intimation in the Scriptures, that it was *appointed* by God; and the manner in which God there repeatedly speaks of sacrifice, when compared with obedience,* rather favours, I think, the supposition, that it was of human institution; and was but *allowed*, when offered with right dispositions. Bishop Patrick, who believed in its divine ori-

* See Psalm, li. 16; l. 8—14; & xl. 6. Jer. vii. 22.

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gin, remarks on Lev. i. 2. 'It is the observation of Kimchi, that "in the very beginning of the laws about sacrifices, God doth not *require* the Jews to offer any; but only *supposes that they would offer them;* having been long accustomed to them, as the world then was. To this he applies the words of Jeremiah, vii. 21. and takes them for an indication, that otherwise God would not have given so many laws concerning sacrifices, but only *in compliance with the usage of the world;* which could not have been quite broken, without the hazard of a revolt from him. And, therefore, they are *directed to the right object, the eternal God.*"' This observation of Kimchi, he quotes in a manner, which indicates his approbation of it. Says Archbishop Tenison, 'one great end of the Levitical sacrifices was, *the prevention of idolatry.* God needed them not. The sacrifice of a pure and humble mind was more agreeable to him, who is an intellectual Spirit. *But the Israelites doated on such gross manner of expressing their devotion; and, seeing they must needs offer sacrifice, it pleased God to give them a law, which might indulge them in their inclinations, and restrain them from sacrificing to idols.*' The questions are distinct, *was sacrifice of divine, or of human origin?* and, *were the particular sacrifices which were offered by the Jews, required by God?* On the second question, there will be but one opinion among those, who receive the Scriptures as of divine authority. And there are many circumstances, belonging to these peculiar sacrifices, which enable us to account for their appointment. Some, for example, were in direct opposition to Egyptian superstitions. Among them, a '*lamb*, or a *kid*,' instead of being sacrificed, was *venerated. A male* was worshipped as a symbol of Hammon; and *female sacrifices* were always preferred. It was in opposition to Egyptian superstitions, that the commands were given, in reference to the lamb of the passover, 'eat no part raw;' and, let 'no bone be broken.' 'Not sodden,' also, says the Jewish law; that is, as it was in the solemn and magical rites of their former task masters; 'but, roasted with fire,' that is, not by the heat of the sun. And, it was even to be eaten '*with the purtenance thereof*,' because the Egyptians reserved the intestines for divination. The use of *oil* was prescribed in Jewish sacrifices, which Egypt does not produce; and of *wine*, which the Egyptians abhorred. And

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a kid was not to be boiled in milk, because it was so boiled by the nations, that had not oil for dressing it. The author of the questions and answers to the orthodox, in the works of Justin Martyr, asserts that all who offered animals in sacrifice, before the law of Moses, did it *without any divine command;* but that God, nevertheless, accepted the offering, and was pleased with the offerer. Grotius, also, is of the same opinion. Distinguished names may be adduced in favour of the divine origin of sacrifice; but not more distinguished than are the names, that may be adduced against it. The importance of the question, in my mind, is in its bearing on the inquiry, what was *the design of sacrifice?*

The doctrine, that our Lord's sufferings and death were vicarious, that is, that he suffered and died *as a substitute for sinners*, rests principally on the assumption, that animal sacrifice, or life for life, was appointed by God to the Jews, and to Abel, to indicate, or typify, the design of our Lord's death. But if sacrifice, as was believed by the most eminent Jewish rabbies, and by the early Christian fathers generally, was of *human origin;* and was afterwards appointed to the Jews, who came out of Egypt, because they would have sacrificed to false gods, if they had not been permitted to sacrifice to the true God; then *sacrifice is to be considered but as an incidental circumstance of the worship of God's people.* It was appointed, so to say, *from the necessity of the case;* and would not have been made a part of the service of the true God, had not the propensity of the people to it, and their disposition to abuse it to the worst purposes, made it important that this mode of worship should be converted to as much use as possible, in restraining them from idolatry, and the vices of the heathen. Does it then, in some instances, seem to be its end, *to make satisfaction to the divine justice*, that God may thus consistently extend his mercy to sinners? Has it the appearance, in any instance, of being intended *to act upon God*, and to *induce him to the exercise of mercy?* If it be true, and it seems indeed most rational to believe, that sacrifice was of *human origin*, then it was not, *in itself, necessary.* Every evidence that it was of human origin goes to prove, that it would not have been appointed to the Israelites, had not the peculiar circumstances of this singular people, when Moses led them into the wilderness, required the permission of this

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mode of worship. If such were the circumstances under which the Levitical sacrifices were instituted, this mode of worship is to be considered but as *a permission*. We can suppose that, in other circumstances of God's people, their law would not even have recognised his acceptance of sacrifices. They seem to have been allowed, as was divorce, *for the hardness of their hearts;* or, because these Jews were disqualified to exercise, and to maintain a worship, that was without sacrifice. A vicarious sacrifice, or the substitution of the life of another for the life of the guilty, was, then, *no part of God's design* in the institution of the Jewish worship. Being *allowed*, however, the best use was made of them which the case admitted. They were made a means of impressing the Jews with the guilt of neglecting, or of violating, the will of the one true God, to whom alone they were required to direct their worship.

Again,

'The design of the tabernacle, and of the temple, evidently was one and the same. Each was designed to be a sacred mansion for the residence of God, as king of the Hebrews, in the midst of his subjects. Between the temple and tabernacle, and the synagogue, there was, however, this remarkable difference. In the synagogue, God was merely *worshipped*. But in the temple and tabernacle, he was not only worshipped, but he resided there in a remarkable manner. It is worthy of observation also, that God prohibited sacrifices to be offered to him, any where, except in his sanctuary; (Deut. xii. 13, 14.) that is, in the tabernacle, and in the temple.' Ib. pp. 40—44.

Note. Whatever were the peculiar manifestations of God in the tabernacle, and in the temple, it is not a little remarkable, that, while we read that our Lord *taught in the temple*, we do not read that he ever joined in *the offering of its sacrifices*. And it is worthy of remark too, that the worship of the Christian church is, not that of the tabernacle or temple, but, exclusively, of the *synagogue*. We know not, with certainty, the origin of the synagogue. But it was, clearly, the model by which the Christian church was formed. Here God is to be worshipped, without a reference to sacrifice, *in spirit and in truth*. This pure and simple worship, this worship, which is independent of all that was peculiar to the temple,

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could not, we have reason to think, have been instituted earlier;—that is, before our Lord instituted it. But, had our Lord's death been, as some represent it to have been, *a vicarious offering*, we have, I think, reason to believe, that something corresponding with the temple worship would have been instituted, as a part of the service of the Christian church.

Is it said, that our Lord, 'by one offering, hath perfected forever them that are sanctified;' and, therefore, that the necessity of sacrifice having ceased, all that was peculiar to the temple is of course abolished? Yet, if it had been intended that our Lord's death should have been considered by us as *literally a sacrifice*, and as *a substitute for the death incurred by man*, it is hardly conceivable, that a memorial should not have been instituted, of a design so important. We have, indeed, in the Lord's supper, a memorial of the design, that his blood was *shed for the remission of sins*; that his *body was broken*, and *his blood shed for us*. But, besides that our Lord, in instituting this service, made no allusion whatever to the sacrifices of the Jews,—a circumstance which, it would seem, could not have been omitted, had it been the great design of his death to accomplish the supposed intimation of the ancient sacrifices, *by dying as our substitute*,—not a hint is to be found in any expression which he used, concerning his death, that the sins of man were to be *transferred to him*, and that he was to *suffer the punishment of the sins of man*. We are, however, expressly told, that *God sent him to bless us, by turning us from our sins*; and that he died, *to reconcile us to God*, and not to reconcile God to us. That Jewish sacrifices were necessary for the Jews, there is no doubt. Some of the circumstances which made them necessary, are stated in the preceding note. And we gratefully admit, and believe, that far more than was hoped for from the Jewish sacrifices, is obtained by the death of our Lord and Saviour. But would there have been no memorial of the temple service in Christian worship, if sacrifice for sin had been *necessary in itself*; if it had been necessary, in order to *appease the wrath of God*; or, to *satisfy his justice*; or, to *make him placable* towards his guilty creatures?

Again,

'When the ram of consecration was offered, after the sin and the burnt offering, in the consecration of Aaron and his

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sons, (Lev. viii. 22 & seq. and Exod. xxix. 19 & seq.) Moses took the blood, and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the great toe of his right foot. By this ceremony, every priest was admonished, what great attention he was required to give to the study of the law, to the sacred services, and to his *ways*, a term by which the Hebrews denote the general conduct. The design of all this, says Abarbinel, was to teach every priest, that he ought to apply himself with diligence to the study of the sacred law; that his *hands* ought to be sedulously employed in the sacred ministry; and that he was *to walk* in the ways and commandments of God. These ceremonies were performed on *the right ear*, *the thumb of the right hand*, and *the great toe of the right foot*, to teach every priest, that his *hearing*, his *actions*, and his *manners*, ought always to have a right tendency; for the *right* denotes perfection. The same things are remarked by Rabbi Levi Ben Gerson.' Ib. pp. 73, 74.

Note. This is a very reasonable interpretation. Query, might not the application of blood in *the sin offerings*, in the same manner, be designed alone, to indicate to the sinner, that he was thus *pledged to the repentance*, which he professed in making the offering?

The Jewish religion was full of emblematical teaching. The priests were directed *to wash their hands and feet*, when entering upon the sacred services. It was profaneness to officiate at the sacred rites, *sitting*. It was not lawful to enter the sanctuary *with shoes on the feet*, even when engaged in its ministry. The purification of a priest, though he had been washed with water, was not thought to be complete, *till sunset*. No one, *with any blemish of body*, was allowed to offer the bread of God. The end of these, and of many other appointments, was, *to inspire reverence of God; to indicate the purity which he required in his service; and the perfection, to which he called them by his law.* And the end of sacrifices, I suppose, was, in like manner, to impress those who offered them, with a stronger sense of their duties; and to bind them to greater fidelity. The Levites, says Levi Ben Gerson, (p. 90.) were required to shave their bodies, to remind them that, renouncing as far as possible all care of corporeal things, they should wholly devote themselves to the sacred ministry. For similar ends were all the purifications of the law insti-

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tuted. Nay more, the Levites themselves, having been consecrated by washing, by shaving all their flesh, and by the sin offering, are brought before the tabernacle of the congregation, and before the Lord; and *the children of Israel put their hands upon the Levites; and Aaron offered the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord.* (Numb. viii. 5—18.) Thus were they *offered for the first born of the children of Israel.* Here, then, is an offering of *one instead of another*, which was intended to remind them of God's mercies to them in past time; an offering of one for another, which utterly excludes the idea of punishment, inflicted upon him who was offered. (Comp. Numb. iii. 15 & 45.)

[Notes on Sacrifice, from the Text of Outram, will be continued in the next Number.]

Collections.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—Wetstein, in his short but sensible treatise on the *Interpretation of the New Testament*, replies under his seventh rule, in somewhat of a digression, to the objections sometimes brought against the Christian Scriptures, on account of the peculiar difficulties inherent both in the topicks and manner of the discourse. The Jewish modes of thinking and writing, the obscurity of the parables, the involution of St. Paul's style, the allusions to Jewish rites and opinions, the number and variety of the miracles, and the mode of reasoning, all so different from modern use, are successively considered, the objections obviated, and the propriety of the mode in which we are made acquainted with the origin and principles of Christianity satisfactorily vindicated. His concluding remarks I have thought worthy of a translation. A. Y.

'Having thus carefully examined all these circumstances, I come to this determination. If at the time when the books of the New Testament were written, a council of the most wise and excellent men had been convened, to decide in what way a religion might be devised, which by its utility and simplicity should recommend itself to the adoption of both Jews and Gentiles, learned and illiterate; which should in the

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shortest space of time effect a great and most beneficial revolution throughout the world; which should extirpate idolatry, root and branch, and establish the doctrine that there is but one God, the governour of the universe; which should recall men from a state of barbarism to a state of civilization and mutual benevolence, and present to them the most powerful incitements to the pursuit and love of virtue; no system could have been devised more excellent than that which is contained in the books of the New Testament, taken in all its parts, with all its miracles, and arguments, and parables. This single consideration should operate as some restraint on the bold and discursive geniuses of our time, who, forsooth, are not satisfied with the Christian religion. And why not? Within the seventeen centuries that have elapsed since its promulgation, has any thing better been invented? Have they themselves any thing better to substitute in its place? Is it not unjust and foolish then, to throw away the rose, for fear the thorn may hurt you? to pull down your house, because, perchance, you do not perceive the use of some small window therein? Why do they not leave these places, which they despair of elucidating by their labours, to be explained by more learned, and more successful interpreters? I am much deceived if the native beauty of the Christian religion be not equally marred, whether you add any thing to it, or take any thing away. Many things have indeed been added by the decrees of councils; and what has been the result? Why, the ministers of religion have left the preaching and the practice of virtue, and controversy after controversy has been engendered and propagated. This is seen and acknowledged by those with whom we are now contending. But if they wish to take any thing away, and to separate, with a too critical hand, the principal and essential parts from what they deem accessary and incidental, they should look to it, whether they can retain the one when they have thrown away the other; whether, when they have lopped off the branches, they will leave any thing but a dry and barren stump; whether they will not reduce themselves to the miserable condition of the inexperienced wretch, who, in order to clear his lands, set about with his pruning knife and axe to pare close all his own vines and olive trees, prostrated the beautiful leaves and loaded branches, and tore up by the roots at

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once all the shrubs and young shoots, that gave promise of bringing in a glorious vintage.'*

Divine Sovereignty.

'For—the preventing of mistakes which men are apt to fall into about the *sovereignty* of God, I will shew—wherein it doth not consist.

'1. Not in a right to gratify and delight himself in the extreme misery of innocent and undeserving creatures; I say, not in a *right;* for the *right* that God hath in his creatures is founded in the benefits he hath conferred upon them, and the obligation they have to him upon that account. Now there is none, who, because he hath done a benefit, can have, by virtue of *that*, a *right* to do a greater evil than the good which he hath done amounts to; and I think it next to madness, to doubt, whether extreme and eternal misery be not a greater evil, than simple being is a good. I know they call it *physical goodness;* but I do not understand how any thing is the better for being called by a hard name. For what can there be that is *good* or *desirable* in *being*, when it only serves to be a foundation of the greatest and most lasting *misery?* And we may safely say, that the just God will never challenge more than *an equitable right.* God doth not claim any *such sovereignty* to himself, as to crush and oppress innocent creatures without a cause, and to make them miserable without a provocation. And because it seems some have been very apt to entertain such groundless jealousies and unworthy thoughts of God, he hath given us his oath to assure us of the contrary. *As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he should turn and live.* So far is he from taking pleasure in the misery and ruin of innocent creatures, that in case of sin and provocation, he would be much rather pleased, if sinners would, by repentance, avoid and escape his justice, than that they should fall under it. The good God cannot be glorified or pleased in doing evil to any, where justice doth not require it; nothing is further from infinite goodness than to rejoice in evil. We

* N. T. Tom. II. pp. 882, 883. Ed. Semler, pp. 158, 159.

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account him a tyrant and a monster of men, and of a devilish temper, that can do so; and we cannot do a greater injury to the good God, than to paint him out after such a horrid and deformed manner.

'2. The *sovereignty* of God doth not consist in imposing laws upon his creatures, which are impossible either to be understood or observed by them. For this would not only be contrary to the dignity of the divine nature, but contradict the nature of a reasonable creature, which, in reason, cannot be obliged by any power to impossibilities.

'3. The *sovereignty* of God doth not consist in a liberty to tempt men to evil, or by any inevitable decree to necessitate them to sin, or effectually to procure the sins of men, and to punish them for them. For as this would be contrary to the holiness, and justice, and goodness of God; so to the nature of a reasonable creature, who cannot be guilty or deserve punishment for what it cannot help. And men cannot easily have a blacker thought of God, than to imagine that he hath, from all eternity, carried on a secret design to circumvent the greatest part of men into destruction, and underhand to draw men into a plot against Heaven, that by this unworthy practice he may raise a revenue of glory to his justice. There is no generous and good man, but would spit in that man's face that should charge him with such a design; and if they who are but very drops of goodness, in comparison of God, the infinite ocean of goodness, would take it for such a reproach; shall we attribute *that* to the best being in the world, which we would detest and abominate in ourselves?'—*Tillotson*, Vol. VI. Ser. 7.

Human Inability.

'The idle reasoning of the *Stoicks* was a thing contemned by the wiser philosophers, as a vain and useless subtilty. Zeno pretends to demonstrate there is no motion; and what is the consequence of this speculation, but that men must stand still? But so long as a man finds he can walk, all the sophistry in the world will not persuade him, that motion is impossible. In like manner, they that would persuade us, that men can do nothing, nor contribute any more to their own sanctification, than stocks or stones, and upon scripture metaphors misunderstood, (as *our being dead in trespasses and*

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sins, and *created to good works,)* graft notions which are impossible and absurd in practice, do not consider that the natural consequence of this is, that men must do nothing at all in religion, never think of God, nor pray to him, nor read his word, nor go to church; but sit still, and be wholly passive to the operations of God's grace; but however this may seem plausible, and men may think they add much to the glory of God's grace, while they deny any power in the creature; yet every considerate man will presently apprehend, that this is by no means to be admitted, because it contradicts practice, and makes all the commands and exhortations of God's word vain, and to no purpose; because it destroys religion, and discourages the endeavours of men; makes them slothful and careless of *working out their own salvation;* than which nothing can set a man farther from God's grace and assistance, and more immediately dispose him for ruin; and upon some such false reasoning as this, the *slothful servant* in the parable *hid his talent in a napkin, and buried it in the earth;* but when he was called to account, his excuse was not admitted, but *he was cast into utter darkness.*'—*Ibid.* Vol. VI. Ser. 1.

Bigotry.

'That there is but one true way is agreed upon; and therefore almost every church of one denomination, that lives under government, propounds to you a system or collective body of articles, and tells you that is the true religion, and they are the church, and the peculiar people of God; like Brutus and Cassius, of whom one says, "ubicunque ipsi essent, prætexebant esse rempublicam," they supposed themselves were the commonwealth; and these are the church, and out of this church, they will hardly allow salvation; but of this there can be no end; for divide the church into twenty parts, and in what part soever your lot falls, you and your party are damned by the other nineteen; and men on all hands almost, keep their own proselytes, by affrighting them with the fearful sermons of damnation; but in the mean time here is no security to them that are not able to judge for themselves, and no peace for them that are.'—*Taylor's Sermon, 'Via Intelligentiæ' from John*, vii. 17.

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Materialism.

'To think a gross body may be ground and pounded into rationality, a slow body may be thumped and driven into passion, a rough body may be filed and polished into a faculty of discerning and resenting things; that a cluster of pretty, thin, round atoms, (as Democritus forsooth conceited,) that a well mixed combination of elements, (as Empedocles fancied,) that a harmonious contemperation (or crasis) of humours, (as Galen, dreaming it seems upon his drugs and his potions, would persuade us,) that an implement made up of I know not what fine springs, and wheels, and such mechanick knacks (as some of our modern wizards have been busied in divining) should, without more to do, become the subject of so rare capacities and endowments, the author of actions so worthy, and works so wonderful; capable of wisdom and virtue, of knowledge so vast, and of desires so lofty; apt to contemplate truth, and effect good; able to recollect things past, and to foresee things future; to search so deep into the causes of things, and disclose so many mysteries of nature; to invent so many arts and sciences, to contrive such projects of policy, and achieve such feats of prowess; briefly, should become capable to design, undertake, and perform all those admirable effects of human wit and industry, which we daily see and hear of; how senseless and absurd conceits are these; how can we, without great indignation and regret, entertain such suppositions? No, no; 'tis both ridiculous fondness, and monstrous baseness for us to own any parentage from, or any alliance to things so mean, so very much below us.'—*Barrow*, Vol. II. Ser. 7.

Human Depravity.

'The wisest observers of man's nature have pronounced him to be a creature gentle and sociable, inclinable to and fit for conversation, apt to keep good order, to observe rules of justice, to embrace any sort of virtue, if well managed, if instructed by good discipline, if guided by good example, if living under the influence of wise laws and virtuous governours. Fierceness, rudeness, craft, malice, all perverse and intractable, all mischievous and vicious dispositions, to grow among men, (like weeds in any, even the best soil,) and overspread the earth from neglect of good education; from

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ill conduct, ill custom, ill example. ('Tis the comparison of Saint Chrysostom, and of Plutarch.) 'Tis favor therefore, I conceive, to their own habitual depravations of nature, (or perhaps to some prejudicate opinions,) which hath induced some men to make so disadvantageous a portraiture of human nature, in which nothing lightsome or handsome, no lines of candour or rectitude do appear, but all seems black and crooked; all is drawn over with dusky shades, and irregular features of base designfulness, and malicious cunning; of suspicion, malignity, rapacity; which character, were it true, (in that general extent, and not proper only to some monsters among men,) we need not further seek for hell, since as many men, so many fiends appear unto us. But so commodious living here, so many offices daily performed among men of courtesie, mercy and pity; so many constant observances of friendship and amity, so many instances of fidelity and gratitude, so much credit always (even among pagans and barbarians) preserved to justice and humanity, (humanity, that very name doth fairly argue for us) do sufficiently confute those defamers, and slanderers of mankind; do competently evidence, that all good inclinations are not quite banished the world, nor quite razed out of man's soul; but that even herein human nature doth somewhat resemble its excellent original, the nature divine.'—*Ibid.*

Heresy.

'What men call heresy, is often a local and a secular crime; for what is heresy in one century, and in one country, is sound doctrine in another; and in some disputes, as in the Nestorian and the Pelagian controversies, to mention none besides, it is a nice thing to settle the boundaries between orthodoxy and heterodoxy, and the only way to be safe is to have recourse to *implicit faith*, and to imitate the prudent monk, who when Satan would have drawn him into heresy, by asking him what he believed of a certain point, answered, "Id credo quod credit ecclesia." But, "Quid credit ecclesia?" said Satan. "Id quod ego credo," replied the other; and Nestorius, if he would have slept in his own bed, should have said, "Id credo quod credit Sanctissimus Cyrillus."'—*Jortin's Discourses and Remarks on Ecclesiastical History*, Vol. I. pp. 178, 179.

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Poetry.

THOUGHTS IN A GRAVE YARD.

I STAND among the dark grey stones;
No living thing is near;
Beneath me are the mould'ring bones
Of those who once were here.

And *here*, perhaps, they mus'd like me,
And heard the grave declare
On every side its victory,
And saw how frail they were.

Like me, they felt that sense is nought,
That passion is a dream,
That Pleasure's bark, though richly fraught,
Must sink beneath the stream.

Yet sense and passion held them slaves,
And lash'd them to the oar,
Till they were wreck'd upon their graves,
And then they rose no more!

Perhaps like them I too shall go,
Nor heed my coming doom,
And every trace of me below
Be swept into the tomb.

And yet I would not live in vain,
By earthly pleasures cloy'd,
Or render back to God again
My talent unemploy'd.

O God of mercy, make me know
The gift, which thou hast giv'n,
Nor let me idly spend it so,
But make it fit for heav'n!

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Review.

ART. III.—*A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, from the German Works of Professor W. Gesenius.* By JOSIAH W. GIBBS, A. M. 8vo. pp. viii. 715. Andover: Flagg & Gould, 1824.

THE science of lexicography, like most others, was inconsiderable in its origin, and is evidently the offspring, not of mere literary refinement, but of convenience or necessity. Among the ancients, the method of learning a new language was chiefly this, to associate and converse with those to whom it was vernacular, and under the constant superintendence and direction of such teachers, to read the works which the language contained. The meaning of words was thus learned by their daily use, in a manner analagous to that in which children arrive at the knowledge of their native tongue; and authority, if any was required beyond the popular speech, was readily found in the books, which the student perused. As languages, however, gradually changed, and some words and phrases were seldom employed or had become obsolete, to render old authors intelligible, glossaries began to be constructed. The formation of these would require at first no uncommon share of intellect; and those who engaged in the business of preparing them, no doubt, expected and found very little of either praise or profit in their occupation. As these glossaries were enlarged, and took the form of lexicons, minds of more strength and of higher culture, were called to superintend them. But the popular estimation of this species of literary productions, seems never to have kept pace with the increased demand for talent and labour. Even at the present time, when the composition of a good dictionary calls for the clearest discrimination and the soundest judgment, the lexicographer is too often considered, as Johnson defines the term, 'a harmless drudge,' who has little claim on the respect or gratitude of the world. Nor is this the only misfortune of this class of literati. Though, as all allow, the labourer, when engaged in honest business, is worthy of

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his hire, yet the dictionary-maker has often failed to receive his just earnings, and in default of praise to which he aspired, has seldom had the consolation to reflect, that he has gained his bread. But the time, it is hoped, is not distant, when justice will be more impartially distributed in the literary republick, and when the author of a well digested dictionary of a useful language, will be admitted to rank among the greatest benefactors of learning.

The revival of Hebrew literature in modern times commenced among the Jews. It is referred by Gesenius, in his history of the Hebrew language, to the tenth century; when Rabbi Saadia Gaon published several grammatical treatises, and laid the foundation of a Hebrew lexicon, by forming a catalogue of some of the more difficult words in the Hebrew text of the Old Testament, with accompanying explanations. Some grammatical knowledge, no doubt, existed among the Jews, in the times immediately preceding that just mentioned; and perhaps had been transmitted from high antiquity. Traces of such knowledge occur in the Massora; and the punctuation of the Hebrew language, which seems not to have been completed till a late age, evidently implies some notions of grammar. What, however, were the precise views of the early Rabbis concerning the structure of their language, or what form their grammatical system assumed, it is now difficult, perhaps impossible to determine. Their knowledge, such as it was, had undoubtedly been long on the decline, especially after the completion of the Massora, and was probably at its lowest ebb, when the labours of Saadia, now referred to, changed, in a good degree, the whole character of Rabbinical studies, and constituted a new era in the learning of the Jews.

These facts are not mentioned for their novelty, as they must be familiar to Hebrew scholars; but to meet an inquiry which is sometimes made, by those who have not examined this subject in its details; how it is, that we are to look for any thing new in the illustration of the Hebrew language at the present time? The period when this language flourished in its greatest purity, is that of the reigns of David and Solomon, almost three thousand years ago; and after the laborious researches of so many learned men to develope its principles, it looks, it is said, like presuming on the ignorance of

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the age, and indulging, to an unwarrantable extent, the extravagances of literary empiricism, to attempt any thing of real value before unknown in this department of philology. The very pretension to novelty is, indeed, in the opinion of some, of itself sufficient to condemn any effort of this kind as worse than useless.

It may serve, perhaps, to raise some doubts in the minds of those, who have somehow adopted the opinion, that the mines of sacred learning have long since been exhausted, to be reminded of the comparatively late date, at which Hebrew literature, such as it now exists, at least the most valuable part of it, began to be cultivated. It may answer, likewise, the same useful purpose, or, perhaps, convince such persons of their errour, to add a few notices of this branch of learning in the subsequent ages.

Though the Jews had begun to cultivate their literature with renewed zeal, at the time above stated, yet it was as late as the early part of the sixteenth century, when the attention of Christians was awakened to this subject. At this time, the study of the Hebrew language passed over from the Jewish to the Christian schools; and the former soon sunk into comparative insignificance, from which they have never recovered. Through this long period, in which the cultivation of Hebrew learning was confined to the Jews, the number of the productions of their scholars was not inconsiderable; but their numerical was much greater than their real value. Narrow views of the history of their own people, a blind adherence to the Massora, and to traditionary doctrines and opinions, and above all, ignorance of the literature of other nations, and of the true philosophy of language, opposed a strong barrier to successful research, and were the fruitful source of mistakes, contradictions, and the most idle fancies. Still, amidst an abundance of chaff, there was some wheat; and the works of the Rabbis, especially those of David Kimchi, Isaac Nathan, Elias Levita, Solomon Jarchi, Aben Ezra, and others, in the hands of later scholars, who were able to use them with discrimination, have furnished important aids in the illustration of the Hebrew Scriptures. Maimonides, the most profound of the Jewish writers, was devoted, for the most part, to studies not immediately connected with the interpretation of the sacred writings; yet his

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occasional explanations of Hebrew words, particularly in his *Moreh Nevochim*, entitle him to a high rank among the Jewish expositors.

The Christian divines of this age were too much entangled in the subtleties of the scholastick theology, to think much of the Hebrew, or to see the importance of the knowledge of this language in interpreting the Old Testament. Even the Greek of the New Testament seems to have been thought by them to have no immediate connexion with their studies; and here, perhaps, as their studies were conducted, their errour was not very great. Indeed, such prejudices existed respecting an acquaintance with the original language of the Hebrew Scriptures, that Christians, in comparison with Jews, had little to boast of, on the score of liberality. Both were much on the same level as respects just notions of the means of arriving at truth. If the Jews viewed all Gentile learning as profane, Christians esteemed Jewish learning to be of hardly a less dangerous character; and if the Rabbis, in their horrour of innovation, placed the keeping of a hog and the teaching of a son Greek in the same list of abominations, the monks, in their turn, considered the Hebrew language as so intimately connected with Jewish heresies, that no one could acquire a knowledge of the former, without being contaminated with the latter.

With the commencement of the sixteenth century a new prospect opened upon Hebrew literature, and upon every kind of learning connected with the study of the Scriptures. The first Christian scholars, however, who applied themselves to the study of the Hebrew language, had difficulties to struggle with, which put their zeal and perseverance to the strongest trial. For the want of the necessary helps, they were obliged to seek oral instruction from Jewish teachers, who, under the shew of mystery, took advantage of the simplicity of their pupils, to gratify their own avarice. Besides the imposition of the Rabbis, to which all were exposed, some, as Reuchlin, were persecuted by those of their own religion for the enormous crime of becoming pupils to Jews, and stigmatized with the opprobrious names of apostates and hereticks. But the reformation, commencing about this time, broke some of the shackles, which bound the human mind to old opinions and prejudices. Literature in every department was more ardent-

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ly and successfully cultivated. Amidst the general excitement, in which the spirit of inquiry seemed to rise in ardour and activity beyond all previous example, the Hebrew language received its proportional share of attention. Grammars and lexicons, as well as other works illustrating the principles of this language, were soon published. These, at first, were very imperfect; but as the means of instruction were enlarged, improvements were rapidly made; and in little more than a century the Christian church possessed the works of Reuchlin, Pagninus, Buxtorf, Schindler, Drusius, and of many others, which will long remain monuments of the talents and industry o their authors.

In illustrating the Hebrew, the use of the kindred dialects was early perceived. To aid in the comparison of these, numerous works were composed; but the labours of A. Schultens, who flourished in the first part of the last century, gave an interest, in the view of oriental scholars, to this branch of Hebrew studies, which before it had hardly been suspected to possess. Schultens was followed by numbers in his own country Holland, and in Germany, whose investigations have led to the most important results.

Without going into any further detail on this part of the subject, which, perhaps, has been already unnecessarily extended, the state of Hebrew literature at the beginning of the present century, was, in general, this. There were numerous lexicons and grammars, but they were all constructed too much on the plan of the first works of the kind in the sixteenth century. They were extremely faulty in their arrangement, and in their execution both defective and redundant. The first Hebrew scholars among Christians, having received their instruction from Jewish Rabbis, very naturally adopted many of their erroneous views, of which subsequent authors found it difficult entirely to divest themselves. A large mass of information was likewise spread through the works of commentators not within the reach of common scholars; much of which had an important bearing on the elementary books. Hardly any expositor has been so unsuccessful as not to throw new light on some one word or phrase. But the information contained in commentaries is, in most cases, so incorporated with the peculiar opinions, oftentimes erroneous, of the authors, as to require no ordinary share of discrimina-

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tion, impartiality, and patience, to separate the pure metal from the dross. In addition to this, at the time last mentioned, a fuller acquaintance with oriental customs and antiquities, juster and more enlarged views of the character of the Hebrew writings, as well as more correct and extended inquiries into the structure of language generally, and the mode of interpreting it, had made the necessity of a radical change in the Hebrew lexicons and grammars every where apparent; and such change was called for by the learned.

It was from a conviction of the great advantages to be derived from a more perfect lexicon, prepared with all the helps, which the age afforded, that Gesenius undertook the composition of that, which now appears in the English language, and is the subject of the present article. It may be useful to state here more particularly what Gesenius proposed to himself to accomplish in this work.

That in the dialects of a wide spread language, each should have its own appropriate characteristicks, not only in the forms but also in the meaning of words, is a very obvious deduction from the nature of the case, as well as from the facts furnished by all languages, which are thus related. As different tribes, speaking the same language, separate from each other, new objects, new improvements, new associations, and even accident and caprice, vary the application of words; and while in each dialect the general idea of most words of the original stock is retained, there arise gradually numerous shades of difference. These increase with the progress of time, and the continued operation of the causes by which changes in the language were first produced; till in some cases words are so far turned from their original application, that their new is the direct contrary of their original meaning. This may be at once seen from a comparison of the different languages of modern Europe, which have sprung from the Teutonick, or from the Latin. While the similarity, which is easily traced throughout each of these classes of languages, might lead a student to important illustrations in every branch of the parent stocks, it is apparent that great caution is here to be used. Each dialect has its peculiar and independent usages, which cannot be lost sight of without the hazard of errour. The same principle is obviously applicable to the several dialects of the Shemetick class.

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That one of the first and most indispensable means of investigating the true import of Hebrew words is found in the exact knowledge and comparison of the kindred dialects, Gesenius fully admits. He thinks, however, the time has arrived, when caution should be recommended in their use; as their application, by some distinguished expositors and lexicographers, has been quite too vague, or too little conformed to the principles of sober and just criticism. Whoever wishes to see this subject fully illustrated, and to have the rash use of the kindred dialects in explaining the Hebrew proved by examples, may find all that is necessary for this purpose in the prefaces of Gesenius' larger lexicon; where the existence of the evil complained of is satisfactorily shewn.

The arbitrary assignment of Arabick and Aramean meanings to Hebrew words, like most other errours, had a gradual rise; and Gesenius remarks, it is an instructive employment, from the caution which it inculcates, to pursue an opinion of A. Schultens or J. D. Michaelis, as it is found in authors who have succeeded them, and adopted their system. Thus a supposition, recommended, perhaps, only by its plausibility, at first modestly proposed, has often gained strength as it advanced, and finally taken the form of an undoubted truth. Gesenius, in the composition of his lexicon, has kept every where in view the true principle of the use to be made of the several dialects; which, though it may have been partially unfolded by others, he seems to have been the first clearly to explain and establish. While he has constant reference to the dialects, he allows a due weight to the ancient versions, and the results of a careful comparison of parallel passages of the Hebrew text. It would be easy to produce examples in confirmation of what is here asserted; but such a course is perhaps unnecessary. Whoever compares the lexicon now under review with the most distinguished that have preceded it, will soon be convinced of the sound judgment, which, in this respect, has guided the author in his investigations and decisions.

A second improvement, which Gesenius has made in his lexicon, is in the arrangement of words, which follows the order of the alphabet. This arrangement has been found highly advantageous in other languages, and much desired in the Hebrew; though the etymologies in this language being

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generally more obvious and undisputed, seemed to afford some reason for perseverance in the old method. But the practice of assigning all words in Hebrew to triliteral roots, with the exception, perhaps, of the prefixed prepositions, though here lexicographers do not entirely agree, has no foundation in the known and established principles of the language. That a very great number of substantives, particularly the names of the members of the animal body, of beasts, plants, metals, numbers, and some others, have as good claim to be considered primitive as any verbs, is evident, as well from the present state of the language as from theoretical deductions. There is no reason to believe, that the Hebrew language, in respect to its system of derivations, is essentially different from others. Words may be here more generally traced to their roots than in languages which are less original; but no valid argument arises from this circumstance to justify a departure from the order of the alphabet in their arrangement. But besides words, which can be traced to no verbal roots, there are others, and these in great numbers, the etymology of which is doubtful. At least, lexicographers, in their account of them, are altogether at variance with each other. Hence a student, who has used one lexicon, and familiarized himself to its system of derivations, on turning to another, finds himself obliged to study a new theory of etymologies, which, as well as that he had before learned, has little or no connexion with the popular use of words. The old lexicons are full of these fanciful, or to speak of them as respectfully as possible, doubtful etymologies, which, from the prominence given them, create at first in the student an opinion of their importance far beyond the truth, perplex him in his progress, and, finally, in many instances, disgust him with a study, in which he meets with so much of mere whim or unfounded conjecture.

Thus, in the first verse of the first chapter of Genesis, the word אֶרֶץ, we are told by some lexicographers, is from the root רוּץ, signifying *to run*, and the proof is, *quia cœlum perpetuo rotatu circa terram currit, vel quia omnia animalia currant super faciem terræ.* By others, it is derived from חָפֵץ *to will, to desire, eo quod terra jugiter appetat afferre fructum.* By others still, it is referred to an Arabick root signifying *humilis, depressus fuit*, and אֶרֶץ is, *terra ab humilitate sic dicta.* Parkhurst says, 'the most probable etymology of this

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word seems to be that, which derives it from עָרַר *breaking in pieces, crumbling ;*' and that the existence of so *occult* a quality, as the friability of matter, may rest on proper evidence, he quotes Boerhaave as an authority. ' The matter of (pure) *earth,*' says the great Boerhaave, ' appears *friable* (i. e. *crumbling,)* so long as it continues under the observation of our senses, as it always readily suffers itself to be *reduced to a finer powder.*' Here is a fair specimen of much of the etymology of the old lexicons. The student possibly may find some amusement in these speculations, but seldom much instruction ; and to one just entering on the Hebrew, such etymologies are positively noxious.

Gesenius, therefore, in settling the plan of his lexicon, very properly discarded all useless, and what are commonly considered, doubtful etymologies. But as it is often necessary to look through and compare all the derivations of the same root, he has contrived to unite, in his work, the most important advantages of the etymological and the alphabetical arrangement. For this purpose, each derivative, where clear, is referred to its root, whether the root is in use or not. In the case of roots, at the end of each article, those derivatives, which do not immediately follow in the order of the alphabet, are mentioned, and can be easily turned to for examination. This is all that a student wants of a Lexicon in this particular department.

One great defect of the old Hebrew lexicons was the want of a proper order and connexion in the several meanings of the principal words, so that the transition from one to another might be easily marked, and the full extent and compass of the word be at once understood by the student. A very slight comparison of the lexicon of Gesenius with those of his predecessors, will show how much has been accomplished in this part of the work. The order of nature is every where observed. Each meaning is confirmed by a suitable quotation or reference ; and, in the verbs, this is done under each conjugation in use. Very particular attention has likewise been paid to another subject, where the deficiencies of the older lexicons are at once apparent. This is in the exhibition of the different connexions and constructions in which a verb occurs ; especially as it is related to the particles, by which the union between the verb and the person, or thing, or both

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together, is formed. Something of this kind may be found in other lexicons; but what had been done was imperfect, and the want of appropriate examples to confirm the explications given, rendered, in many cases, what had been begun, in a measure useless. But a knowledge of the modifications, which the meaning of the verb receives from the influence of particles in the same clause, is perhaps in no language so indispensable as in the Shemetick dialects; since this construction of verbs and particles answers to the use of compound verbs in the Greek and Latin, and the modern European languages. The execution of this part of the work, as will be at once seen, must have been attended with very great labour, but the results are such as to give this lexicon, if it had no other peculiar claim on the attention of the scholar, a decided superiority over all others.

The old lexicons are likewise very defective in the collection of idioms, with their proper illustrations. That these are no less necessary to be understood than single words, in acquiring the knowledge of a language, is obvious on the slightest reflection. It is in the idioms, indeed, that the difficulty of understanding a new language chiefly consists. Here Gesenius has greatly improved upon his predecessors. For this purpose he has consulted the best commentators, and by the aid of concordances, traced the peculiar forms of speech through the several books of the Old Testament. That he has exhausted this part of the subject, he does not pretend. Greater familiarity with oriental writers, and especially a clearer insight into their mode of thinking, will undoubtedly lead to still further improvements in this department of the work. But what he has accomplished places his lexicon far before any other, and entitles him to the unqualified thanks of all who aim at a thorough knowledge of the Hebrew language.

Another rule, which the author of this lexicon prescribed to himself, and to which he seems to have strictly adhered, was never to transgress the proper bounds of lexicography, by entering upon grammatical and critical discussions, and especially, by passing into the peculiar province of the commentator. It is in this last particular, that most Hebrew lexicons, as well as Greek lexicons of the New Testament, are liable to objection. The authors have taken occasion to unite

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with the meaning of words and phrases, their own peculiar views of every department of theology. This, certainly, is a convenient way of propagating opinions; as the student, before he has learned to discriminate, receives the whole, both the proper meaning of the word and the comment, as equally true. The line, it is admitted, which separates the lexicographer from the commentator, is not very exactly defined; and the former can hardly fail, in the discharge of his proper duties, to assume at times the character of the latter. But excess should be avoided; and it is here that the merits of Gesenius are apparent. He never goes out of his way to comment on a passage. Every thing like formal exposition he leaves to those who professedly cultivate this department of sacred learning. Certain opinions, however, are so connected with single words, that the views of the lexicographer of course are seen. This is true of such words, to mention no others, as have been brought into discussion respecting the authors of particular books, and the age, in which they were written.

We might proceed to mention other excellencies of this work, as the notices, which it contains, of the later Hebrew words, and of words used only in poetry; but enough has probably been said to satisfy those who are most inclined to doubt, that the lexicon of Gesenius covers much ground before unoccupied, and supplies, what, in Hebrew literature, have long been considered the most important *desiderata*. The truth is, all this author promised he seems to have accomplished; and the more his work is examined, the more firm will be the conviction, that its merits can hardly be overrated.

The first part of this lexicon was published in 1810, and the second in 1812. In 1815, the author published an abridgment of his original work, with some improvements. A new work has been announced, a *Thesaurus* of the Hebrew Language, on the plan of the first lexicon. From this much is expected; as it will contain such alterations and additions as have been suggested by the subsequent researches of the author. The two first lexicons were written in German; this new work is to be in the Latin language, and will be at once accessible to all scholars.

The translation, which is announced at the head of this article, is from the manual of 1815. The larger work, how-

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ever, has been all along consulted, and additions made from it. Some corrections have been made from the author's later philological works, particularly his commentary on Isaiah. The translator has improved the work by mentioning under each noun, which is found inflected in the Old Testament, the declension to which it belongs as given in Professor Stuart's Hebrew Grammar, and by breaking the articles into paragraphs.

The translator informs us, 'it is but rarely, that he has had occasion to differ from his author. In these cases, he has sometimes made an alteration conformably to his own views.' As those who are to use this lexicon may be desirous of knowing to what extent the liberty of deviating from the opinions of Gesenius has been taken, we have given some attention to this part of the work. The result is, that those deviations, which would probably be thought of much importance, are found to be so marked, that the opinions of both the author and translator, may be at once seen and distinguished. Thus under the word אל the phrase אל גבור Isa. ix. 5. is referred the first class of meanings, *strong, mighty*, and rendered *the mighty hero.* This is included in a parenthesis, and a reference given to Gesenius' commentary on Isaiah. The translator has inserted the same words under the third meaning, and they are there rendered *the mighty God.* Reference is made to Rosenmüller. Under the word אלהים according to Gesenius, the phrase בני אלהים Gen. vi. 2. means *subordinate Gods, Angels*; according to the translator, *servants or worshippers of God.* These may serve as specimens of this sort of variations.

Among the variations from the original, which are not distinguished by any mark, are the following; יהוה says Gesenius, *Nom. prop. des hebräischen Nationalgottes, wie Jupiter des römischen*; the translator says, *the proper name of the Deity among the ancient Hebrews.*

Under the word תרשיש, Gesenius agrees with Bedow, De Wette, and others, in the opinion, that the writer of Chronicles (2 Chron. xx. 36, 37.) misunderstood the language of the corresponding passage in Kings. (1 Kings, ix. 26—28.) Ships bound on long voyages, even though they were sent to other countries than Tarshish, seem to have been called in the time of Solomon, and probably long after,

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ships of Tarshish. Thus far criticks and commentators are generally agreed. Gesenius, and those who think with him, maintain, that this language, in the time when the Chronicles were composed, was not understood by the compiler of these books, and that he supposed ships of Tarshish to be such ships only as sailed to Tarshish, and hence substituted the name Tarshish for Ophir. The translator says, 'In the interval between the composition of the books of Kings and those of Chronicles, this name (Tarshish) seems to have been transferred, to denote any distant country; hence the Tarshish ships, which went to Ophir, (1 Kings, xxii. 49, &c.) are said expressly by the writer of the Chronicles, to have gone to Tarshish. (2 Chron. ix. 21; xx. 36, 37.) Both the author and translator, then, reject the opinion of Bochart and others, of a second Tarshish in India or Arabia. The difference between the two seems to be this. Gesenius supposes the writer of Chronicles to have *mistaken* the meaning of the writer of Kings; the translator supposes the writer of Chronicles to have *adopted the language* of his countrymen at the time he wrote. It might be said, however, that this language originated in mistake; and if so, the variation here made seems not to be very important. In several other instances, the translator apparently avoids affirming a dissonance between Kings and Chronicles. A similar caution may be seen in some other places. Thus Gesenius' account of the rivers of Eden has been somewhat abridged and modified. The translator seems not to have adopted, or not to have chosen to express, the bold opinions of the German philologist.

Upon the whole, we are satisfied that this translation has been faithfully executed, and that it furnishes abundant evidence of the learning and sound judgment of the translator. The original work has been received with great approbation in Germany, and in other countries of Europe, where it is known; and a greater service could hardly have been rendered the theological students of the United States, than republishing it here, in an English dress. It is a work which must have its full share in diffusing a more correct knowledge of the language of the Old Testament, and in exciting a spirit of investigation into the true character of this volume, and into the kind and extent of the literature, which

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its full illustration requires. Mr. Gibbs, for his labours, is fully entitled to, and will undoubtedly receive, the thanks of all Hebrew scholars, and of others who take an interest in the progress of biblical learning.

We would add, that the typographical part of this lexicon is neatly executed, and does credit to the press from which it proceeds.

A consideration is suggested, on reviewing this lexicon, which perhaps we may be allowed briefly to mention. It seems to be admitted, then, among competent judges, that the means of acquiring a knowledge of the original languages of the Bible, have been long on the increase, and were never more abundant than at the present time. Why, then, it may be asked, is not more done, to give these means their full effect? It is certainly important, that religious teachers should well understand the book, which is the foundation of their publick instructions; but is it not also important that a correct understanding of this same book should be brought directly within the reach of the community at large? Correct biblical exposition from the desk has its use; but a corrected version of the Scriptures, in the hands of all readers, would have greater; at least, both would cooperate to the same end. We are not about to enter at large on the so long agitated, and now threadbare question of the expediency of a new translation of the Bible; nor is such a discussion necessary. The very clear admission, that there has been a constant progress in sacred learning to the present time, seems to have removed most of the old grounds of controversy. We would add only, that as the Codman press is now sending out very good Hebrew and Greek,* we see no formidable objection to the extension of the establishment, so as to include a press *for a corrected English translation of the Scriptures.*

* We allude here to Wahl's Greek Lexicon of the New Testament, now in the press at Andover.—This work will be an excellent companion for Mr. Gibbs' Gesenius.

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ART. IV.—*Sermons by the late Rev. Samuel C. Thacher; with a Memoir, by* F. W. P. GREENWOOD. Wells & Lilly. 1824. 8vo. pp. lxx. 335.

WE are seldom called to a more interesting duty, than that of noticing Mr. Thacher's Sermons; still more seldom to one that revives so many pleasing and so many sad recollections. Mr. Thacher was born and educated among us. His memory is dear to many; to some, because he was the companion of their early years; to others, because he counselled and encouraged them along the busy ways of manhood, where they are now left to go onward alone; and to yet more, because the transparent purity of his life and character brought home to their hearts, with the most effectual persuasion, the doctrines and precepts of the religion he professed and taught. Indeed, he is most truly associated with the best interests and feelings of a large portion of this community, for the chief duties and main occupations of his life were so many contributions to our improvement and happiness. And if not one of those in whose service his life was spent, and, perhaps, sacrificed, was permitted to witness its close, he was still hardly less present to their thoughts and affections, than if he had been the object of their immediate solicitude and cares; and his memory is now treasured up in their hearts with their best recollections of their friends and benefactors.

It was certainly not easy to speak as would become such an occasion and subject; but Mr. Greenwood, in his Memoir, has done the most delightful justice to both. He has set Mr. Thacher again before us, as he was known to so many, with his peculiarly gentle and winning manners in all social intercourse, and with the persuasive fervour that gave such power to his eloquence from the pulpit. We see him again as he lived, as he spoke, as he taught; and we feel sincerely grateful to the kindred spirit and beautiful genius, that has given us an enduring record of such a rare combination of talents and virtues.

'Mr. Thacher's piety,' says Mr. Greenwood, 'was indeed, the feature of his character, which, more conspicuous and perfect than any other, reflected on all the rest its excellence and beauty. It was so connected with his principles, his actions, his conversation, and his manners, that it appeared not merely to be united with

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them, but to control and guide them. It seemed to occupy the place of judgment and will; to rule in his mind, as it did in his heart; and to lead him to those just conclusions, both in speculation and conduct, which others attain to, by the exercise of what is called good sense and discretion. It seemed also to improve and enlarge his intellectual powers; to be as it were a distinct and central talent, supplying the rest with light and vigour, and inspiring his thoughts with a strength superiour to their natural capacity. In short, it would be impossible to give an idea of his character, without taking into view this ruling principle; for he was one, whose reference to the will of God, sense of dependence on him, and trust in the promises of the Gospel, were so constant and ardent, that they gave a peculiar complexion of holiness, purity, and sweetness to all that he said and did. He was one

> "In whom persuasion and belief
> Had ripen'd into faith and faith become
> A passionate intuition; whence the soul,
> Though bound to earth by ties of pity and love,
> From all injurious servitude was free."

Indeed, whenever Mr. Thacher returns to our thoughts, it is, as an eminently religious man; as one, in whose presence it was impossible to remain, even during a transient visit, without feeling that he was a Christian. He was full of that genuine politeness, which was not the less graceful, because its evident principle was a desire to avoid whatever could diminish the pleasure and happiness of common intercourse. His conversation was the overflowing of a highly cultivated and elegant mind, more than commonly pleased with intellectual excitement, and always rising to the level of the occasion; but breathing, above every thing else, a spirt of kindness, of good will, and affectionate interest, which easily won its way to the heart, and left there a persuasion so much the stronger, as it was impressed by the sincerest benevolence. And in all that he wrote, whether for the literary journals in which he took an interest, or as a publick teacher, there is the same elevated character, the same dignified eloquence and careful thought, not because he was led on by the desire of literary distinction, for after this he made no effort; but because his genius, like his heart, had been raised and purified by the influences of the religion he professed, and his literary taste perfected by his moral sensibility.

Mr. Thacher was ordained as pastor of the New South Church in 1811, and continued in the exercise of duties,

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which, with talents and dispositions like his, gave him a very important influence in society, until the autumn of 1815, when he was thirty years old. A renewed attack of disease on the lungs, which had been with difficulty resisted three years before, then compelled him to abandon his accustomed pursuits, and endeavour to find health in other climates. He went first to England, and thence, to avoid a northern winter, to the Cape of Good Hope, where he passed a part of 1817. In the autumn of that year, he returned again to England, but instead of being permitted, as he had hoped, to come immediately to America, the physicians he consulted thought it necessary for him to pass the coming winter in France. He obeyed their injunctions cheerfully, though with little hope; and that little gradually faded away, as the cold season advanced. The feelings that must have possessed his spirit under these circumstances are exquisitely described by Mr. Greenwood.

'It is a sad thing,' he says, 'to feel that we must die away from our own home. Tell not the invalid, who is yearning after his distant country, that the atmosphere around him is soft, that the gales are filled with balm, and the flowers are springing from the green earth; he knows, that the softest air to his heart, would be the air, which hangs over his native land; that more gratefully than all the gales of the south would be the low whispers of anxious affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes, than the bloom and verdure which only more forcibly remind him, how far he is from that one spot, which is dearer to him than the world besides. He may, indeed, find estimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot supply the place of the long known and the long loved; they cannot read, as in a book, the mute language of his face; they have not learned to wait upon his habits, and anticipate his wants; and he has not learned to communicate, without hesitation, all his wishes, impressions, and thoughts to them. He feels that he is a stranger; and a more desolate feeling than that could not visit his soul.' pp. lxi. lxii.

Those who saw Mr. Thacher in the last months of his life, will never forget with what solemn tenderness his thoughts were constantly turned towards his home; how warmly and brightly his affections burned to the very last, and what a gentle spirit of religion inspired all his feelings, and was breathed visibly around him. Indeed, those who were in his presence

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felt as if they were already within the confines of a purer state of existence.

Such a man would, of course, be a most successful preacher, and the present volume of Sermons is destined to be a lasting monument of the consecration of his talents to this peculiar service. They are generally practical; not, however, without a free and full exposition of his opinions on the most important doctrines of religion, especially where these doctrines are more intimately connected with the formation of character. They are written with great care. His mind was evidently filled with his subject, whenever he began to write, and the views he gives are, therefore, clear and distinct. The illustrations with which they are accompanied and enforced are rich, abundant, and happy, and the style of the whole is vigorous, direct, and equal, sustaining the subject at the height to which it belongs, and carrying forward the interest and attention of the reader to the main principles, which are intended to be enforced.

The following passage, for instance, from a sermon on humility is, we think, singularly happy and striking in its application and illustration of the subject, from circumstances of life, within the experience of all.

'Since then it appears, that humility is necessary for all just reverence and all genuine gratitude to God, the assertion was not too strong, that he cannot be a pious man, who is not, at the same time, a humble man. But, I believe, that more than this is true. No one will be really and uniformly benevolent to his fellow man, who does not possess humility. Vanity is a most unsocial passion. The portion of time and attention, which mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. Hence a man, in whom vanity is a strong passion, is necessarily led to regard his rival as his enemy, and tempted to rejoice in his miscarriage, and repine at his success. At least his heart will be gradually formed to a profound indifference to the welfare of others. Attentive only to himself, instead of feeling tenderness for his fellow-creatures, as members of the same family, beings with whom he is appointed to act, to suffer, and to sympathize, he considers life as a stage, on which he is performing a part, and mankind only as spectators, who stand by to admire and applaud.' pp. 103, 104.

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As an example of the purity of his thoughts and feelings towards all men, and of his Christian temperament towards his opponents in religious belief, who had not been accustomed to treat him with great gentleness, we would cite the beautiful introduction to his sermon on the Unity of God.

'It is my design, on the present occasion, my Christian friends, to depart in some degree, from the rule which I habitually prescribe to myself, in the selection of topicks, on which to address you from this place, and to give you a brief survey of the question, which has for so many ages existed in the Christian church, with relation to the unity of the divine nature.

'In endeavouring to fulfil the duty of ministers of the Gospel of Christ, those who bear that office among you have usually contented themselves with presenting those views of its great truths, which have seemed to us, after the most careful inquiry we could make, to be the real doctrines of that Gospel. We have ever believed, that the religion of Jesus stands clear of the controversies, in which his disciples have engaged; and that it is possible to have a perfectly just view of its essential principles without the smallest knowledge of the greater part of those differences, which have so long troubled the repose of Christendom. Entertaining this belief, we have seemed to ourselves to discharge our duty, when, according to the measure of our best ability, we have unfolded, without addition and without diminution, what we have conscientiously thought to be the true principles of the Christian system. It is very seldom, that we have felt it necessary to allude to the different statements of those principles made by other Christians. It was painful to dwell on what could not but be esteemed the mistakes, and sometimes the weaknesses of our fellow believers. Thinking you to be very little exposed to danger from the influence of their errours, we could take no joy in holding them up to your derision, and still less in exciting your animosity against those who have, in our judgment, departed from the simplicity that there is in Christ. We have, therefore, been always more solicitous to impress on you what is true, than to discuss what is false; and have thought it more in the spirit of the religion of peace, to show you in how much Christians agree, than to magnify the importance of those points in which they unhappily differ. We trust, that it has ever been the wish nearest our hearts to give you a practical impression of the nature, the worth, and the beauty of those great features of the Gospel, on which our Lord himself insisted; under the influence of which the true Christian character is to be formed, and on which, therefore, our final hopes of salvation must depend. The very last object of our ambition would be to make you skilful controvertists; to indoctrinate you in the miserable technicks of

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the sects; to narrow the magnificence of the revelation to the paltry metaphysicks of the schools; and to exhibit the solemn and sublime principles of Christian faith and hope—so clear to the reason, so correspondent to the moral nature, so affecting to the heart of every honest man—in the cumbrous and distorted dress which was given them in the darkest ages of the church. Still more anxious have we felt, that you should not catch the *spirit*, any more than the language of controversy. It is a spirit deadly to the best virtues of the Christian character. Nothing is more deplorable than its constant effects. It blinds the eye; it hardens the heart; it obliterates the distinction between right and wrong; it makes evil good and good evil; it leads men to think they are doing God service and honouring the cause of their Saviour, when they are trampling on his most sacred laws—the laws of charity and truth. In every age of the church, it has sought to rend asunder the seamless robe of Christ and cover it with the blood of contending sectarians.'—pp. 224—227.

We might add extracts of as much simplicity and power as this from almost every sermon in the volume. But it is not necessary. Enough has been done to show the general character of Mr. Thacher's mind and style; and, for the rest, these sermons are already in extensive circulation among us, and will every day spread their influence wider and wider. In this prospect we may be permitted to see much good. Very few persons have shown so much skill in the mere construction of sermons as Mr. Thacher; very few have been able to produce so happy an effect by the arrangement of their details; very few have been able to sustain themselves so long in amplification without losing sight of the chief purpose of the discourse. But he succeeded in the greater object of winning and controlling the hearts of his hearers, by a combination of talents which was as rare as it was fortunate. He may be found inferiour to some in absolute intellectual power; he may be inferiour to others in the cogency of a close, philosophical eloquence; and to others in the harmony and grace of individual periods; but in the happiest union of strength and gentleness, of dignity and ease, of severity and persuasion, we know not who shall be placed as his superiour.

There is, particularly, one characteristick of these sermons, which we are anxious should be valued and imitated,—their freedom from literary pretension. The present moment is, perhaps, an important one with us, when the style of sermon

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writing is still not finally settled; and we are, therefore, gratified that a volume so likely to exercise a favourable influence, has, just at this juncture, been published. For nothing is more fatal to the legitimate success of pulpit eloquence, than that it should seem to be at all prompted by literary ambition. Of this, the whole French school from Bossuet to Massillon affords striking proof; a school which we cannot help seeing is infected with the literary and dramatick spirit, that controlled every thing at the court of Louis XIV, and makes that court itself, when we now look back upon it, seem like one great pageant prepared to produce a stage-effect on the admiration of the world. That the sermons of the great men of that splendid period were considered and received, as we might naturally expect, from the spirit that pervades them, is a matter of record. If we read the correspondence of Madame de Sevigné and Madame de Maintenon, we find them going to a sermon of Bourdaloue, or a tragedy of Racine with much the same feelings, and speaking afterwards of what they had heard in the church or in the theatre with much the same kind of admiration. And, if we inquire what effect was produced, at the moment, on those splendid audiences, that were collected at Versailles or St. Sulpice, consisting of all that was noble, powerful, and refined in France, we find they were excited as by popular political harangues, and that Bossuet and Massillon were interrupted by the tumultuous applause of the assemblies they addressed, even though these assemblies were standing over the graves of what is proudest in human greatness and glory, and listening to the funeral oration for Condé, or the appalling doctrine of the small number of the elect. But though this is the natural effect, and final result, and perfection of pulpit eloquence, like the French, founded on literary ambition, we are not the less offended by it. There is too much rhetorick in it, we are sure, for entire sincerity; there is too much exaggeration and over-statement to produce conviction; there is too apparent an attempt to play a part, to permit us to give up our hearts to one who is willing to do it. We know that a Christian minister, standing like the Angel of the Revelation, on the confines of two worlds, should *fear* thus to labour to produce a merely literary effect; and our judgments, our consciences, and our tastes are alike offended at his weakness

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and presumption. When, therefore, we have read the great French pulpit orators; when we have come from Bossuet and Massillon feverish and excited, as we should come from the conflict of merely human passions and interests in the forum and the senate-house, we are glad to turn for refreshment and composure, to the influences of more temperate and less ambitious minds. We are glad to turn to some, whom, like Mr. Buckminster and Mr. Thacher, we can now only reverence in memory, and others, whose instructions we are permitted still to enjoy, who with less passion have more earnestness, and by a style neither so exaggerated, so brilliant, nor so pointed, yet attain their end much more surely, because they put our suspicions of personal admiration and display asleep, and surrender us up to the solemn power of the subject and the occasion.

ART. V.—*A Catechism for the Use of Children.* Springfield: A. G. Tannatt. 1823. 18mo. pp. 36.

THIS Catechism is written in verse; and some short poems are annexed to it, the object of which is to connect the beauties of nature with religious thoughts and feelings. The author of the whole is understood to be the Rev. Mr. Peabody of Springfield. We like the plan; though we should be unwilling that catechisms in verse should supersede those in prose. In its execution, the author gives a very pleasing view of his own character; and most of the verses are simple and true, and adapted to the conceptions of children.

There are, however, a few faults. We doubt whether the answer to the very first question, would not confuse the mind of a child.

> 'The God, in whom I ever trust,
> Hath made my body *from the dust.*'

In conveying religious ideas to children, we should, as far as possible, use language which is literally true in its plainest sense. They misunderstand words, the meaning of which is remote or figurative; and what is true as uttered by us

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becomes false as heard by them. This remark holds good of others besides children. More than half the errours in the world have arisen from taking figurative and rhetorical language in a literal sense. On this ground we should object to some other verses, as the following, for example.

'High in the heaven, God dwells alone,
And glorious light surrounds his throne;'

And the whole of the answer to the 13th question. In the following lines, likewise, the idea intended does not seem to us happily expressed, especially in the two last, which may give to the mind of a child unpleasant associations, and wrong thoughts of God.

'He keeps the book of life, and there
Writes every wish, and every prayer;
There keeps our crimes and follies past
To use in judgment at the last.'

In a few passages the sentiments expressed are rather those of mature life than of childhood. Such, perhaps, is the case in these lines:

'When sickness wastes my languid frame,
When pleasure all is past,
When each new blow affliction gives,
Falls heavier than the last;
I'll bend beneath my Father's hand
With no impatient sigh,
And every pang that rends me now
Shall end in joys on high.'

Sometimes there is a failure, apparently from negligence, or a readiness to be satisfied with the first word occurring to the mind. Thus in speaking of Christ;

'By actions holy and *serene*
He won his Father's love;
And though superiour far to men,
Was harmless as a dove.'

The language in the second of the two following lines is incorrect.

'God sees his suff'ring children weep
Far in the desert and the deep.'

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The following lines seem not to have been sufficiently considered; for none, we think, but a very bad child can say it with truth;

'Thus have I often sinn'd, and still
Offend against God's holy will;
I know my duty, but my heart
Will always from its rules depart.'

As charity to paupers is a duty which among us is very rarely, if at all, to be exercised by children; and by no person, perhaps, precisely in the manner implied in the passage, we wish the 7th and 8th verses of the answer to question 6th had been omitted.

This work, small as it is, is of merit and importance enough to make it an object of such particular criticism. The faults are of a kind, which it is fully in the power of the author to remove; and we think the plan and the general style of execution adapted to render it a valuable book in the religious instruction of children. The last question is, *What do you learn of the future state of happiness?* The answer begins with this fine verse:

'Oh! when the hours of life are past,
And death's dark shade arrives at last;
It is not sleep,—it is not rest,—
'Tis glory op'ning on the blest.'

The poems which follow the catechism are not particularly suited to children, but are adapted to give pleasure to all who have a taste for descriptive and moral poetry. They are written with peculiar delicacy and purity of feeling; and present pleasing images, tinted with soft colours. The following is a specimen.

Autumn.

'The dying year! The dying year!
The heaven is clear and mild;
And with'ring all the fields appear,
Where once the verdure smil'd.

The summer ends its short career,
The zephyr breathes farewell;
And now upon the closing year
The yellow glories dwell.

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The radiant clouds float slow above
The lake's transparent breast;
In splendid foliage all the grove
Is fancifully drest.

On many a tree the Autumn throws
Its brilliant robes of red;
As sickness lights the cheeks of those
It hastens to the dead.

That tinge is flattering and bright,
But tells of death like this;
And they that see its gath'ring light
Their ling'ring hopes dismiss.

Oh! thus serene and free from fear
Shall be our last repose;
Thus like the sabbath of the year
Our latest evening close.'

There is here indeed one defect. The train of thought and sentiment does not naturally lead to the last verse. It is not in perfect harmony with the two preceding. But there is no such fault to be pointed out in what follows.

The Autumn Evening.

'Behold the western evening light!
It melts in deep'ning gloom:
So calmly Christians sink away
Descending to the tomb.

The winds breathe low; the withering leaf
Scarce whispers from the tree!
So gently flows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wand'ring cloud
The sunset beam is cast!
'Tis like the mem'ry left behind,
When lov'd ones breathe their last.

And now above the dews of night
The yellow star appears!
So faith springs in the hearts of those,
Whose eyes are bath'd in tears.

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But soon the morning's happier light
Its glories shall restore;
And eyelids that are seal'd in death
Shall wake to close no more.'

These are beautiful lines, such as a true poet only can write. They are simple, imaginative, and moral. From the whole mass of extant poetry, not many volumes could be selected of verses equally grateful to the best feelings and the purest taste.

ART. VI.—*Sketches of the Earth and its Inhabitants; with one hundred Engravings.* By J. E. WORCESTER, A. A. S. Author of the Universal Gazetteer, &c. 2 vols. Boston, 1823. pp. 722.

IN effecting the rapid improvement that has been made, within a few years, in elementary books on geography, no one has been more active or more successful than the author of these Sketches. Repeated editions of his Gazetteer and Elements, and the adoption of the latter in very many of the most respectable schools and colleges, are at once an evidence of the excellence of these works, and a reward of the diligence and accuracy with which they have been prepared.

'The object in preparing these Sketches,' says the author in his preface, 'has been to supply a want which arises from the present mode of teaching geography. The Elements of Geography, ancient and modern, is a work intended to be carefully studied and recited. It is formed on a plan so concise and comprehensive as not to admit of any lengthened descriptions. In the present work, a new survey has been made of the globe, in a similar geographical order; those matters only being noticed, of which it is desirable to have a more extended account than is contained in the Elements.' p. 5.

In it is presented whatever is most interesting and curious in the natural features of each country, or in the character and manners of its inhabitants. Mr. Worcester has been very judicious in the choice of his materials. Mountains are described in the language of the traveller who has climbed to their summits, and has given, in the strong feeling of pre-

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sent enjoyment or suffering, his impressions of the grandeur of the prospect, the cold and barrenness of the top, and the dangers and toils encountered in the ascent. The depth of a mine is associated with the story of the tottering bucket, which conveys the visiter down through the shaft, the explosion of the powder employed to separate the masses of ore, and the paleness and miserable fare of the miners. To learn the peculiar customs of a people, we are introduced to a marriage or a funeral, and for the religion, or the want of it, have an account of the effects of superstition, the influence of the priests, or the rogueries of the common people. In addition to a general description of the manners of our predecessors on these shores, for instance, we have some long extracts from Heckewelder, several of the best Indian speeches to be found, and that touching story of the 'generosity and tenderness of an Indian chief.'

Much interest is given to every part of these volumes by numerous well chosen quotations from the best modern travellers. We have the character of the people of New England from the eloquent pen of Dr. Dwight, and remarks on the people of the United States, in some points, perhaps, a little too favourable, from an English gentleman by the name of Hodgson. We traverse the mountains and explore the caverns of Colombia, in company with the Baron de Humboldt; visit the guysers of Iceland with Dr. Henderson; cross Sweden and enter Russia with Mr. Coxe; wonder at the extent and varieties of imperial Moscow with Dr. Clarke; and hear Napoleon's magnificent description of its destruction. Dr. Neale makes us shudder at the misery of the Polish serfs; and Dr. Bright offers a no less striking picture of the peasants and gypsies of Hungary. The Chronicle of Hollinshed gives us English society as it was in the 16th century, and our countrymen Irving and Silliman show it to us as it exists at the present day. In Nubia, we are presented by Mr. Burckhardt with the blackest and most perfidious characters of the iron age, in the degradation of the Berbers; in Switzerland, Mr. Simond makes us admire cultivated society in its most refined state; and we have a glimpse of the simplicity and innocence of the golden age, in the amiable inhabitants of the Loo-choo Islands as described by Hall and M'Leod.

This is much better than if all were written in a uniform style by the same person. It gives greater variety, and leaves

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a distinct impression of the peculiarities of each country. It serves also to make the student acquainted with the best writers, and tends to awaken a desire of reading more extensively.

The engravings, by which the work is illustrated, are well chosen and tolerably well executed. They represent many of the most remarkable natural curiosities; the costumes of different nations, and some of the buildings and cities most worthy of notice; and, to readers of every age, will often convey clearly at a glance, what it would require a long and minute description to communicate even imperfectly.

It is to be regretted that the author has not always given his authorities, at least in those cases where he has only abridged former accounts, or where he has made little alteration in an engraving or description, taken from another author. This would add to the value of his work, as it would point out more particularly what good books are to be found on each country; and it is moreover due to the authors from whom he has borrowed or abridged. We see no reason why he should not profess, that many of the engravings are copied from Goldsmith's Manners and Customs, and Clarke's Wonders of the World; both excellent works, though not so good for school books as Mr. Worcester's. It would be a great kindness to instructers, if Mr. Worcester should, in a future edition, insert at the end of his chapters a list of the most approved writers upon each country; a kindness too, to a class of persons, who, we apprehend, stand often greatly in need of instruction, and of whom the younger part at least would receive it most thankfully. It is a great oversight in most school books, that this important class of readers is so little regarded. A few words of advice, like the kind observations in the preface to Cummings' geography, or the introduction to Mr. Colburn's two treatises on Arithmetick, would often save them the trouble of making fruitless experiments, by showing them at once some good way of teaching.

As these volumes have no necessary connexion with The Elements, by the same author, they may be introduced with advantage into schools, where Cummings', or Morse's, or any other geography, is made use of; and, as they are extremely entertaining, they may be recommended to the perusal of those even, who conceive themselves to be past the necessity of elementary instruction altogether.

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Intelligence.

Religious Charities.—The following table is taken chiefly from the London Missionary Register for Dec. 1823. We have added to the list the American Baptist General Convention, and the American Tract Society, reduced the sterling currency to dollars, and in some instances substituted a more recent date for the one given in the Register.—*Missionary Herald.*

African Institution	1822-3	$5,040
American Baptist General Convention	1822-3	7,697
American Bible Society	1822-3	45,131
American Board of Foreign Missions	1822-3	55,808
(*Exclusive of clothing, &c. estimated at*		12,000
American Colonization Society	1820	9,039
American Episcopal Missionary Society	1822-3	3,790
American Jews' Society	1822-3	5,841
American Methodist Missionary Society	1822-3	8,931
American Tract Society	1822-3	4,188
(*Contributions* $1,420, *Sales* $2,768.)		
American United Foreign Missionary Society	1822-3	9,310
Anti-Slavery Society (on its formation)		3,325
Baptist Missionary Society	1822-3	65,597
Baptist (General) Missionary Society	1821-2	5,585
British and Foreign Bible Society	1822-3	431,389
(*Contributions* $295,529, *Sales* $135,859.)		
British and Foreign School Society	1822-3	9,128
Christian Knowledge Society	1822-3	243,961
(*Contributions* $125,617, *Sales* $118,344.)		
Church Missionary Society	1822-3	157,611
(*Contributions* $155,004, *Sales* $2,607.)		
Church of England Tract Society	1822	2,828
(*Contributions* $1,224, *Sales* $1,604.)		
Hibernian Society	1822-3	39,932
Jews' Society, London	1822-3	50,669
(*Contributions* $48,551, *Sales* $2,117.)		
London Missionary Society	1822-3	138,962
Merchant-Seaman's Bible Society	1822-3	2,882
(*Contributions* $1,833, *Sales* $1,049.)		
National Education Society	1822-3	8,874
Naval and Military Bible Society	1822-3	8,774
(*Contributions* $8,442, *Sales* $132.)		
Prayer-Book and Homily Society	1822-3	9,255
(*Contributions* $6,431, *Sales* $2,823.)		

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Religious Tract Society - - -	1822-3 -	39,154
(*Contributions* $9,621, *Sales* $29,533.)		
Scottish Missionary Society - - -	1822-3 -	23,870
Society for the Propagation of the Gospel	1822 -	69,157
(**Contr.* $22,879, *Parliam. grant* $41,833.)		
United Brethren - - - - - -	1821 -	32,589
Wesleyan Missionary Society - -	1823 -	159,247
		$1,669,564

American Board of Foreign Missions.—During the year ending Aug. 31, 1823, this corporation expended $66,379 75, exceeding by $10,870 its receipts during the same period. It is in contemplation to form a union with the United Missionary Society, which we believe is under Presbyterian direction.

Attention to the Jews.—Mr. Simon, a converted Jew from Poland, is travelling through this country for the purpose of obtaining aid towards improving the condition of his nation. Societies of persons interested in the object have recently been formed in Boston, Salem, Worcester, and Northampton, Mass. in Portland, Me. in Newark, New Jersey; in Philadelphia; and in Charleston, S. C. The design of the American Society for Ameliorating the Condition of the Jews is stated to be 'to invite and receive from any part of the world such Jews as already profess the Christian religion, or are desirous to receive Christian instruction; to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as may be assigned them.' For its present use the Society has hired a large house with three acres of land, about three miles from New York.

Slave Trade in France.—The Paris Society of Christian Morals, of which some account was given in the Christian Disciple for November and December, 1823, has offered a premium of $187 for the best essay in favour of the abolition of the slave trade, with particular reference to the circumstances of France. A report presented to the Society upon this subject, contains a detailed history of the attempts made for the abolition of the slave trade, bestows due praise on the British and American governments for their acts and treaties concerning this traffick, and admits how little (and that how ineffectually) has been done by the government of France. The large and respectable committee on this subject, (in which we find the name of Mr. Wilder, our countryman, who is deserving of all praise, for his activity in religious and benevolent

* In one or the other of these items there must be an error of 1,000*l*.

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institutions,) seems to have chosen the true and only practicable method of operation, namely, to exert a constant and extensive influence on publick opinion. It is the purpose of the committee to collect and publish such information as shall tend to produce a horrour of this base traffick, and such facts and arguments as shall best serve to overcome the prejudices and passions which tolerate or protect it; and to second the attempts which may be made, directly or indirectly, to annihilate it altogether. To this end, it is proposed by the committee to open a correspondence, not only in France, but throughout Europe, with societies and individuals devoted to, or disposed to concur in the same work; and to extend this correspondence even beyond the European continent, in order to encourage the progressive labours for the abolition of the slave trade, and for improving the condition of the blacks in different parts of the world; and, especially to aid the humane establishments on the coast of Africa, for the civilization of the blacks. We cannot help taking encouragement from these exertions, that a better state of publick feeling will ere long take place in France. The effect of example brought home to the people from other countries, and the direct exertions and influence of great and benevolent individuals, cannot be thrown away. Publick opinion, when once arrayed on the side of humanity in this cause, will, and must be appalling to private cupidity; and the government cannot long bear the crying sin and the national disgrace, which must infinitely overbalance any supposed paltry good, which arises from winking, as it now does, at this impious traffick.

Methodist Episcopal Church.—It appears from the minutes of the Methodist Episcopal Church in America for the year 1828, that there have been 182 preachers admitted on trial; 98 admitted in full connexion; 187 deacons; 59 ordained elders; 44 located; 47 supernumeraries; 59 worn out preachers; and it also appears, that America is divided into seventy-two conferences, and these conferences into twelve districts, with a presiding elder in each. In the recapitulation, the whole number of members in each conference stands as follows;

	Whites.	Coloured.	Total.
Ohio Conference -	36,193 -	179 -	36,372
Kentucky do. -	21,228 -	2,937 -	24,165
Missouri do. -	10,458 -	294 -	10,752
Tennessee do. -	18,665 -	2,501 -	21,166
Mississippi do. -	6,960 -	1,364 -	8,324
S. Carolina do. -	23,121 -	13,895 -	37,016
Virginia do. -	19,931 -	5,962 -	25,893
Baltimore do. -	29,321 -	9,103 -	28,424

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Philadelphia	do.	26,648	7,709	34,357
New York	do.	26,946	511	27,457
N. England	do.	20,699	227	21,926
Genessee	do.	27,448	240	27,688
		267,618	44,922	312,540

Increase this year, 14,908. Travelling preachers, 1226.—*Connecticut Courant.*

Wesleyan Methodists.—The following account is taken from the Minutes of the Eightieth Annual Wesleyan Methodist Conference, held at Sheffield, in England, July, 1823.

Number of members belonging to the Wesleyan Methodist connexion;

In Great Britain,	219,398
Ireland,	22,039

Foreign Missions.

EUROPE.

Gibraltar,	76
France,	68—144

ASIA.

Ceylon and Continental India,	490
South Seas,	178—668

AFRICA.

Sierra Leone, St. Mary's, Cape of Good Hope, Little Namacqualand, &c.	352

AMERICA.

West Indies,	26,171	
Canada,	1,081	
Nova Scotia and New Brunswick,	2,094	
Newfoundland	901	30,247
		272,848

Number of regular travelling preachers;

In Great Britain and Ireland,	775
In foreign stations, including assistant missionaries	137
Supernumerary and superannuated preachers,	109
Whole number of preachers,	1,021
Whole number of preachers and people,	273,869
Add to these the number of members of the Methodist Episcopal church in America, as stated in the Methodist Magazine,	312,540
Number of regular travelling preachers,	1,226
Whole number of Methodists throughout the world,	587,635

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Suicide by Intemperance.—The following list of deaths occasioned by drunkenness, during the year 1823, is taken from the bills of mortality of the respective cities; New York, 43; Philadelphia, 34; Baltimore, 25; Charleston, 14; Boston, 10; Salem, 6.

Religious Newspaper.—A new publication of this nature called *The Berean*, has recently been undertaken at Wilmington, Delaware. In the prospectus, the design of the work is announced to be 'to investigate the religious opinions and practices of the present day, and to bring them to the tests of scripture and reason.'

Evangelical Missionary Society.—The Treasurer of this Society acknowledges the receipt of the following sums;

In a blank envelope	-	$10 00
Do.	-	1 00
From Rev. Mr. White's Society in Dedham	-	14 00
Ladies of Rev. Dr. Prince's Society in Salem	-	30 00
Do. Rev. Dr. Lowell's Society in Boston	-	69 92
Do. Sewing Society in Do.	-	13 63
Do. Rev. Mr. Clark's Society in Norton	-	12 67

Religious Meetings.—We request the attention of our friends in this commonwealth to the following meetings, appointed to be holden in Boston about the time of the annual election.

Tuesday, May 25, at 3 P. M. the *Society for Promoting Christian Knowledge, Piety, and Charity*, meets in the vestry of the First Church, Chauncy Place. At 4 P. M. the anniversary sermon is to be preached in that church, after which a collection will be taken in aid of the Society's funds.

This Society is the same which, from the name of a very valuable series of tracts published by it some years since, is sometimes called the Christian Monitor Society. In the list of its government are found names eminently entitled to the confidence of the religious publick. In their last annual report the trustees express their hope of being able soon to resume their course of publications, and call upon the friends of liberal Christianity, 'instead of complaining that this society has done so little, to show what similar society, with no greater means, has done so much;' and 'by their own personal and liberal aid to enable them to labour immediately at these excellent objects, with a zeal and efficiency corresponding to their earnest wishes.'

Wednesday, May 26, at 8 1-2 A. M. the *Ministerial Conference in Berry Street* is to be holden in the vestry of Rev. Dr. Channing's church. The annual address is expected from Rev. Dr. Parker of Portsmouth, New Hampshire.

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Wednesday, May 26, at 5 P. M. the *Massachusetts Convention of Congregational Ministers* meet in the New Court House.

Wednesday, May 26, at 7 1-2 P. M. the *Massachusetts Evangelical Missionary Society* attend divine service in the church in Federal Street. The annual discourse is to be delivered by the Rev. Mr. Bailey of Pelham, and a collection taken in aid of the objects of the Society.

We can in no way account for the scanty patronage which this most useful society receives, except on the ground, that its name of a *Missionary* Society leads to a mistake concerning the manner of appropriating its funds, which prejudices it in the minds of many, who would give it liberal aid if its practical character and judicious management were known to them. It has a committee for Foreign Missions, to attend to the appropriation of donations expressly made for this use. But when not thus restricted, its operations are confined to this country. There are many neighbourhoods of religious families within our own territory, who would heartily welcome the establishment of publick worship among them, but who are unable to support it; and others, it is to be feared, lapsing into indifference and vice, who still retain so far a respect early acquired for religion, that a faithful minister would readily reclaim them. That our new settlements should receive aid in founding religious institutions is a thing of the first moment, not only to those immediately concerned, but to the publick at large. It is to the supply of such wants that this society devotes its small resources, and by its frugal and wise application of them it has made them the means of substantial and extensive good. In some of the new settlements in Maine it has established the ministry under the most pleasing auspices; and in several instances it has apparently prevented the discontinuance of publick worship by furnishing a part of the support of the ministry to parishes, which were unable to maintain it wholly at their own cost, but have thus been encouraged and kept together till they were able to proceed without foreign assistance.

The society has engaged for its preacher this year a gentleman well known to the religious publick as the author of a valuable series of sermons on the Unity of God. We cannot forbear to express our hope that our friends in town and country will take its claims into consideration before the approaching anniversary. We feel assured that they will then justify the urgency with which we ask them to bring or transmit their contributions.

Thursday, May 27, at 11 A. M. the *Massachusetts Convention of Congregational Ministers* attend divine service in the church in Brattle Square. After the sermon, by Rev. Mr. Snell, of North Brookfield, a contribution will be taken for the benefit of widows and orphans of Congregational Ministers.

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From time immemorial it has been the practice of the Congregational Ministers of this commonwealth, at their yearly meeting, to remember their deceased brethren by making a contribution for their destitute families. In a work of benevolence, which they are able so incompletely to discharge, they are assisted by the citizens of this place, some of the most opulent of whom regularly attend the religious service. But it is obvious how very partial must still be the aid afforded from this source to families, who having lived in the midst of every frugal comfort, have experienced, in the death of their head, at once the affliction of bereavement, and the loss of their means of support.

Friday, May 28, at 3 P. M. the Society for the Suppression of Intemperance meets in the vestry of the First Church. At 4 P. M. an address is to be delivered in that church, and a collection taken in aid of the Society's funds.

'The object of this Society,' is stated in the constitution to 'be to discountenance and suppress the too free use of ardent spirits and its kindred vices, and to encourage and promote temperance and general morality.' Its funds are chiefly appropriated to the circulation of tracts designed to show the folly and guilt of intemperance. It is justly remarked in the eloquent address delivered at the Society's last meeting, that the subject ought thus to 'be presented to the publick mind, and kept before it, till its importance is seen and felt by every member of the community. This has been and continues to be the main design of our Society. In this it asks and has a right to demand the countenance and co-operation of patriots, philanthropists, Christians.'

Thursday, June 3, at 11 A. M. the Anniversary Sermon before the *Massachusetts Bible Society* is to be preached in the First Church by Rev. Mr. Gray, of Roxbury.

The plan of Bible Societies is too well understood by all Christians in our country to require that any account should be given of them. The *Massachusetts* Society has never languished, but its resources have been chiefly furnished by donations and subscriptions of the richer part of the community, without proportionate assistance from the collection at the Anniversary services. It is certainly impossible for those, who have but little to give in charity, to feel more sure that they are devoting it to a good use, than when they trust it to a society for distributing the Scriptures without note or comment.

The Annual Election Sermon before the Legislature of the Commonwealth is to be delivered by Rev. Mr. Sharp, of Boston.

The Anniversary Discourse before the Ancient and Honourable Artillery Company is to be preached by Rev. Mr. Walker, of Charlestown.

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LIST OF NEW PUBLICATIONS.

Plea for Christianity against Theological Seminaries. By a South Carolinian.

An Inquiry into the Scriptural Import of the Words Sheol, Hades, Tartarus, and Gehenna, all translated Hell, in the common English Version. By Walter Balfour.

An Address delivered before the New York Auxiliary Bible Society and Common Prayer Book Society, in Grace Church, New York, Feb. 1, 1824. By Cornelius R. Duffie, A. M. late First Vice President of the Society. 8vo.

The Oracles of God. A Sermon delivered at Boston, Jan. 21, 1824, before the Marine Bible Society of that City and Vicinity. By Edward Payson, Pastor of the Second Church in Portland.

Unitarian Miscellany, Nos. 39 and 40.

The Christian Repository, devoted principally to Doctrine, Morality, and Religious Intelligence. February. Vol. IV. No. 5.

A Review of Dr. Beecher's Ordination Sermon, at Worcester. First published in the Christian Examiner.

An Essay on the Doctrine of Two Natures in Jesus Christ. 12mo. Baltimore.

The Christian Spectator. Vol. VI. Nos. 3 and 4.

A Discourse, in which the Doctrine of the Trinity is examined, and some Remarks made on Calvinism; delivered at Cohasset, in two Parts, on Lord's Day, Dec. 7, 1823. By Jacob Flint, Minister of that town.

The Moral Condition and Prospects of the Heathen; a Sermon delivered at the Old South Church in Boston, before the Foreign Mission Society of Boston and the Vicinity, at their Annual Meeting, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South Church.

The Recollections of Jotham Anderson, Minister of the Gospel. 12mo. Boston.

Walking in God's Name. A Sermon preached before the Education Society of the Young Men of Boston, on their Fifth Anniversary, Jan. 25, 1824. By Samuel Porter Williams, V. D. M.

The Cause of the Greeks, a Sermon preached in St. Andrew's Church, on Sunday, Jan. 18th. By the Rev. G. T. Bedell, Philadelphia.

A Survey of the Protestant Missionary Stations throughout the World; carefully prepared on a new Plan, from authentick Documents. By the Editor of the Christian Herald. New York, 1824.

The New Jerusalem Church Defended, being a Reply to an Attack made upon her Doctrines and Principles, in the Christian Spec-

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tator, of New Haven. By M. B. Roche. pp. 20. 8vo. Philadelphia.

A Sermon preached at Newark, Oct. 22, 1823, before the Synod of New Jersey, for the Benefit of the African School, under the care of the Synod. By Samuel Miller, D. D. Professor in the Theological Seminary at Princeton. Trenton, 1823.

A Sermon, delivered in Boston, September 17, 1823, before the American Board of Commissioners for Foreign Missions, at their Fourteenth Annual Meeting. By Jeremiah Day, D. D. LL. D. President of Yale College. Published by request of the Board.

Trinitarians Rational; a Sermon, delivered in the Baptist church, Augusta, Georgia, on the 8th Feb. 1824. By W. T. Brantley, A. M. Rector of said Church.

A Communication from the Brookfield Association to the Ecclesiastical Council, who ordained the Rev. Loammi Ives Hoadley, over the Calvinistick Church in Worcester, and Report of the Committee of the said Association, appointed to present the same.

The Faith once delivered to the Saints; a Sermon delivered at Worcester, Mass. Oct. 15, 1823, at the Ordination of the Rev. Loammi I. Hoadley to the pastoral Office over the Calvinistick Church and Society in that place. By Lyman Beecher, D. D. Second Edition. Boston.

Isaiah's Message to the American Nation; a new Translation of Isaiah, Chapter 18th, with Notes, critical and explanatory; a remarkable Prophecy respecting the Restoration of the Jews, aided by the American Nation. By the Rev. J. M'Donald, A. M. Philadelphia.

Village Hymns for Social Worship, selected and original; designed as a Supplement to Dr. Watts' Psalms and Hymns. By Rev. Asahel Nettleton. Goodwin & Co. Hartford.

The Character and Use of the Scriptures. Bangor. James Burton, jr. pp. 19.

Appeal to the Citizens of New York in behalf of the Christian Sabbath, by Gardiner Spring, D. D. Pastor of the Brick Presbyterian Church in New York.

A Sermon by Rev. Dr Griffin, in Answer to the Question, 'What wilt thou have me to do.'

A Treatise on Self Knowledge; showing the Nature and Benefit of that important Science, and the way to attain it; intermixed with various Reflections and Observations on human Nature. By John Mason, A. M. Third Edition, to which are now added *Questions*, adapted to the Use of Schools and Academies. Boston. James Loring.

Superiour Glory of Gospel Worship; a Sermon preached at the Dedication of the Baptist Meeting House in Winthrop, Maine.

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By Rev. Stephen Chapin, D. D. Professor of Theology in Waterville College.

True Messiah Exalted. Third Edition. Keene. John Prentiss.

A Sermon preached at the Ordination of the Rev. Thomas Tracy, in Biddeford. By Rev. I. Nichols, Pastor of the First Church in Portland.

A Discourse on the proper Test of the Christian Character, delivered at the Church in Brattle Square, Boston, on Lord's Day, March 21, 1824. By Henry Colman. Boston. T. H. Carter.

Questions to Trinitarians. First American, from the third London Edition. Boston. David Reed.

Gospel Advocate for March and April.

A Sermon, delivered at the North Church in Newburyport, on the Occasion of the Public Fast, April 1, 1824. By Luther H. Dimmick. Boston. Bannister & Marvin.

A Discourse delivered in the Second Baptist Meeting House in Boston, on the First Lord's Day in January, 1824. By Thomas Baldwin, D. D. With an Appendix, containing Historical Sketches of the Church and Society, from their Commencement to the present Time. Boston. Lincoln & Edmands.

Proofs that the Common Theories and Modes of Reasoning respecting the Depravity of Mankind exhibit it as a physical Attribute, with a View of the Scriptural Doctrine relative to the Nature and Character of Man, as a moral Agent. New York. T. & R. Lockwood.

The Treatise on Religious Affections, by the late Rev. Jonathan Edwards, somewhat abridged by the removal of the principal Tautologies of the Original; and by an attempt to render the Language throughout more perspicuous and energetick. To which is now added, a copious Index of Subjects. Second Edition. Boston. James Loring.

Profession is not Principle; or the name of Christian is not Christianity. By the author of The Decision. Boston. Samuel T. Armstrong.

Missionary Herald. Vol. XX. Nos. 3 and 4.

Baptist Magazine for March.

Letters to a Friend on Ecclesiastical Councils, Discipline and Fellowship, comprising a History of the late Dissensions in North Yarmouth, Maine.

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. Boston. David Reed.

Clerical and Ecclesiastical Bigotry and Intolerance; or a Brief Statement of the Proceedings of the Second Church of Christ in Weymouth against Samuel Bayley, Esq. a member of said Church. Boston. Nathaniel Balch, jr.

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An Exhibition of Unitarianism, with Scriptural Extracts. For the Publishing Fund; Thoughts which should accompany the Baptism of Infants; by Rev. Henry Colman; and The Duties of Parents; a Sermon by Aaron Bancroft, D.D.

INSTALLED.

Feb. 3, Rev. Artemas Boyes, associate pastor of the church in South Hadley.—March 10, Rev. William Eaton over the first church in Middleborough.—March 11, Rev. Mark Tucker, colleague pastor of the church in Northampton.

ORDAINED.

Jan. 21, Rev. Jonas Colburn over the church in Leverett.—Feb. 4, Rev. Rufus A. Putnam over a church in Fitchburg.—Feb. 25, Rev. George Perkins over the church in Ashburnham.

DIED.

In Brownfield, Rev. Jacob Rice, pastor of the church in that place, aged 84.

In Duxbury, March 8, Mr. John Allyn, Jr. aged 30, son of Rev. Dr. Allyn; 'An enlightened and humble Christian; liberal in the best sense of the term; not bigoted, nor sectarian, nor superstitious, nor fanatical. The great reservedness of his character, and his dislike of all ostentation in religion, carried even to an extreme, prevented every thing like an exposure in publick of that strong interest in the subject, which his intimate friends knew that he felt. But all who understood his character, saw that he was always governed by the strictest principles of religious duty; and his perseverance in his useful labours, even to the last, and the fortitude and serenity with which he suffered and died, evinced a deep sense of his moral responsibleness and an entire resignation to the will of God. His friends dwell on his character with soothing and delightful complacency; and his humble, useful, and blameless life, his fraternal kindness, his filial affection and duty, and his unaffected piety, encircle his cherished memory with the unextinguishable splendours of Christian hope.'—*Christian Register.*

At Biddeford, Maine, April 6th, Hon. George Thacher, late one of the associate justices of the Supreme Judicial Court of Massachusetts; Æt. 70.

'He was a sincere believer in the great doctrines of Christianity, in immortality brought to light by Jesus Christ, in a future state of retribution. He laughed at the disputes which prevail in the Christian church, and perhaps had some peculiar notions, but he was a *Christian.* It is enough to say that he was a member of a Christian church, for no particle of hypocrisy entered into his composition. He was a *practical Christian,* and his whole life would bear to be tested by the Gospel, as much as the life of any who may have doubted his faith. His life has been a happy one. He wanted nothing but comfort, friends, and family love, and he was rich in all these. He never aimed at accumulating property. He has lived for others more than for himself. He has left life just when it was beginning to be worthless. He died in the humble cottage endeared to him by forty years' familiarity, where every thing was the work of his own hands, with the wife of his youth to soothe his last moments, and his numerous children to receive his parting blessing. He has departed in peace with the world, leaving no enemy behind him, but many friends, who dwell upon his memory with affection and delight.'—*D. Adv.*

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THE

Christian Examiner.

No. III.] *May and June*, 1824. [Vol. I.

Miscellany.

NOTES UPON THE BIBLE.—No. III.

In the two preceding numbers of these notes, I have given some historical account of the origin of that collection of writings, which constitute the New Testament, of the manner in which they were preserved in manuscript for more than fourteen centuries, of the circumstances under which the present received text was then formed and printed, and of some of the attempts, which have since been made to correct such errours, as farther researches have, in the course of three centuries, discovered in the copy, and to restore it to its primitive purity.

We have seen that but few manuscript copies were consulted, in forming the text as it was first printed; nor had it the benefit of correction from the readings of any considerable number more, before it was considered as fixed, and to be regarded as a standard. But since that period, numerous manuscripts have come to light, some of very ancient date, and many of them of great value, for recovering a more correct reading of the text. Ancient versions also, which were either unknown, or inaccessible at that time, have furnished valuable contributions, either to confirm or to correct the text, and recourse has been had to quotations from the books of the New Testament, to be found in the writings of early Christians.

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The use of all these researches has been to establish, on the most unquestionable ground, the general purity of the writings of the New Testament, and the general correctness of the received text; at the same time that they supply the means of restoring the true reading, wherever errours have crept in, and prove clearly that neither it, nor any other single existing copy, can be presumed to be wholly without fault.

Before the invention of printing, copies of books could be multiplied only by the slow and expensive process of writing; and of course every copy that was taken was liable to new errours in addition to those, which had crept into it at each preceding transcript. Now, in books transmitted down in this manner through fourteen centuries, (for so long it was from the time of the apostles to that in which they issued from the Complutum press,) the mistakes in transcribing may be expected to be numerous, and sometimes of some importance. Especially must this be the case in respect to writings, which had been often transcribed, in places far distant from each other, with different degrees of care, and sometimes by persons imperfectly, if at all, acquainted with the language in which they were written.

The variety thus found in the existing manuscripts of the New Testament, constitutes what is called *the various readings* of that book. They are distinguished from mere *errata* in this respect, that the *latter* are mistakes of the last transcriber in departing from the text before him; the *former* are errours, which he finds in the text, and transfers into the copy he is taking. The first departure, therefore, from the original text, is only an *erratum*, and becomes *a various reading* by being transferred to another copy, as a part of the text.*

Properly speaking, a various reading is a departure from *the original text;* but, as we have not now the original text, with which to compare existing copies, we are under the ne-

* The same principle holds, as to a departure from any succeeding copy after the original. The first deviation from that copy is an *erratum*. It becomes a *various reading*, when it is again transferred into another copy, as a part of the true text. Let A for example, be assumed as the original text. When the copy B is taken from it, the mistakes of the transcriber in copying are simply *errata*. They become *various readings*, when the copy C taken from B retains those errours as a part of the true text. But if the copy C varies from B in other places, where B was a true copy of the original, they are only *errata;* and they, in the same manner, become *various readings*, when copied again by D they are retained as making a part of the true text.

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cessity of assuming some one copy as a standard, and *the received text* is adopted for this purpose, every deviation from which is called a various reading. It follows, that every various reading, as the phrase is used, is not of course a false reading. It is always a question to be decided by fair principles of criticism, whether, in any given instance, the copy, which we have assumed as a standard, or the variation from it, be the true reading. It *may* be, that the received text, and not the copy that we compare with it, is a deviation from the original reading.

All variations from the original text in succeeding copies may be referred either to *accident* or *design*. In the former class are comprehended all those, which are owing to the mere carelessness of the copyist, in varying from the text before him by the addition, omission, or change of letters, syllables, or words, or in mistaking the text, and thus copying it wrong; also those, which are occasioned by the incorrectness of the copy itself, which he is transcribing, on account of the mistakes introduced into it by a previous transcriber.

In the latter class are included alterations, which have been made intentionally by criticks for the purpose of improving the text, or of restoring it by conjecture, where it was supposed to have been corrupted before; also such alterations, as have been made to serve the designs of a party, introduced for the purpose of giving support to some favourite opinion, or to overthrow one that is offensive.

To this last cause very few of the various readings can with any probability be attributed; for very few of them are of such a nature, as to furnish any ground for suspecting that they were introduced without authority, either by the critick, in order to render the text more intelligible, or by the sectarian, to bend its meaning to the support of a favourite opinion. Readings of the kind above mentioned, affecting the evidence of some doctrine, or making a change in the sense of the passage where it stands, we have reason to believe, had usually a very innocent origin, being nothing more than the transfer of a marginal note by the transcriber into the body of the text.

It was customary for the owner of a manuscript to insert a word or a sentence in the margin of his copy, explanatory of a difficult passage, or expressing more fully or more clearly its meaning. This note a transcriber was not unlikely to mis-

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take for a part of the text, which having been omitted in copying was afterwards placed in the margin, and which it was his duty to restore to its place in the text.

Upon this view of the various readings in the text of the New Testament, it becomes a question of deep interest to the Christian, in what degree its purity is affected by them. For if the alterations, to which time, carelessness, and fraud, have subjected these writings, are such as to render it impossible to ascertain, to any degree of certainty, what they originally were, on important points of fact or doctrine; it must be acknowledged, that their value, as a source of historical truth, and their certainty, as a rule of faith and manners, is destroyed, or at least so far impaired, as to weaken essentially our confidence in them.

But the appearance of uncertainty, so striking on a first view of the various readings, which meet the eye on almost every page of the New Testament, vanishes on a closer inspection; and all apprehension of their influence on the Christian faith or doctrine is removed, when we see of what kind they are. For, as to the great bulk of these varieties in the text, they make no alteration whatever in its sense. They are evidently the mere mistakes of transcribers, copied by succeeding transcribers, easy to be accounted for, and easily corrected. Some of them are such as to give a different sense to the passage in which they are found, and thus to render it difficult, perhaps sometimes impossible, to ascertain what was the meaning originally intended by the author; yet neither of the several readings, and neither of the senses in which the passage can be understood, having any relation to any important fact or doctrine of our religion. A few only, and they are *very few*, whether considered absolutely, or relatively to the whole number, are of such a nature as to excite much interest in ascertaining which is the true reading, on account of the influence, which either of the readings in question may have on the support of any article of Christian faith. And of *these last*, which are the only ones about which we can feel any concern, it is extremely important to observe, that *there is no doctrine or fact so wholly dependent on them, that it must be received or rejected, accordingly as one or the other reading of the text shall prevail.* Whatever reading be adopted in the cases in question, no new view will be presented of

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the Christian doctrine, nor will the degree of evidence, by which any truth of our religion is supported, be materially changed.*

Had the copies of the New Testament, which have come down to us, in their transmission through successive centuries, and versions from one language into another, suffered changes of such a nature, as to render it uncertain what were the facts and events originally narrated, what were the principles of the Christian institution, what were the real character and actions of its founder, and what the doctrine he promulgated; *then*, indeed, must we resign our confidence in the sacred text; for *then* would it be impossible to learn from it, with any degree of certainty, what Christianity originally was. Had there, on the other hand, been a perfect uniformity in all the manuscript copies, that have come down to us; were there *no* various readings, or were they *fewer*, or of a *different kind;* unless it were proved, that the sacred text had been preserved by miracle from the unvarying effects of time upon the text of every other book, how difficult would it be to account for this perfect uniformity in the several copies, consistently with the authenticity of the book! To what strong suspicion would it be liable of concert and management, in order to produce this uniformity, so contrary to all the laws, the operation of which is experienced in other writings!

But to neither of these objections, as to the purity of the text, are the writings of the New Testament exposed. The several copies differ from each other just as they might be expected to do, in the circumstances in which they have come down to us in manuscript through so many centuries; yet

* It may be thought, perhaps, that the celebrated text, 1 John, v. 7. forms an exception to the last remark, as being *the only text in the Bible, that expresses distinctly the great doctrine of a trinity of persons in the unity of the Deity;* so that the doctrine itself rests wholly upon the genuineness of that single text. This would indeed be a real exception, were it a fact, that the doctrine itself is expressed distinctly in that text. But this is not the case. Were the genuineness of the text admitted, all that is proved is, that *there are three witnesses in heaven, that agree in the same testimony.* But there is no intimation of any other kind of unity. On the contrary, there is a strong positive implication that there is not. It is the *testimony only* that is *one.* The *witnesses* are expressly declared to be *three.* The text therefore expresses no doctrine or sentiment that is peculiar to it, and none that gives any support to the popular doctrine of the Trinity. Certainly it can with no pretence be said to express distinctly the doctrine of a trinity of persons in the unity of the Deity.

This is said, not from the apprehension, that there is the smallest ground for believing the text to be genuine. There was probably never a question of biblical criticism more completely settled, than that, which relates to the authority of this text, and which has issued in the establishment of its spuriousness.

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numerous as their minute and unimportant differences are, their general agreement is of the most satisfactory kind. For, as we have before stated, each and every copy contains the same rule of life, gives us the same course of history, refers to the same prophecies, relates the same miracles, and establishes the same institution.

Is there a copy of the Christian Scriptures in any language, from which the honest inquirer would draw a different system of faith and duty, or a different representation of the divine character and government from that, which he finds in the copy before him; or one in which he might not find the whole system of Christian history, doctrine, and morals? Is there a copy from which a single article of our faith, important to be known, believed, or practised, is absent? It belongs to him, who would weaken your confidence in the sacred writings by suspicions of their corruption, to produce one; to show, that the alterations, which the text has undergone, are such, and the varieties in the different copies of such a nature, as to render our faith, and duty, and hopes, uncertain. Until this is done, we have a right to regard the authority of the Christian Scriptures, and the purity of the text, as firmly established; so that the various readings discovered in the different copies are no reasonable ground of perplexity or alarm, since they furnish no just cause of triumph to the enemy of our faith.

But this is not all that may be said. The various readings, of which we are speaking, are not merely harmless. They serve at once the purpose of ascertaining to us the extent, to which the text has suffered by the hand of time, and of furnishing the means of repairing the injury. Their existence and their publicity show, that these books have passed down the current of time subject to the same casualties, as other ancient writings, and accordingly liable to no peculiar suspicion of having been tampered with by their friends, for the purpose of concealing or disguising their real state. While, therefore, they confessedly furnish proof of *change*, or if you please, *corruption* of the original text to a certain degree, they supply also the means of correcting errours in the received text, and of restoring it to its primitive purity. To this use they have been successfully applied, and to this use they are to be still farther applied.

Since the printing of the Greek text of the New Testa-

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ment, in the sixteenth century, manuscripts of great antiquity, and some of them of great value, have come to light; and together with them also ancient versions, which were at that time but little known, or inaccessible. In these manuscripts and versions, and in quotations from the Scriptures in the writings of the early Fathers, are found the *various readings*, which the industry of biblical scholars has collected together, and which, at first view, present so formidable an aspect on the margin of every page of the corrected text of Griesbach. It was by the help of these, that a work so desirable to the Christian world was achieved by that indefatigable scholar; that of rescuing the text of the New Testament from those faults, by which the Christian, though his religious views and his system of faith were not essentially affected, often found his understanding perplexed, and his taste offended, and sometimes even his judgment misled.

Of these manuscripts, according to Marsh the learned translator of Michaelis, more than 450 have actually been examined either wholly or in part; and this number makes but a small part of those, which are yet to be drawn forth, if their testimony should be required, either in support of the text, or for its correction. No less than 355 manuscripts were consulted in forming the corrected text of Griesbach. It is however to be observed, that very few of these were complete copies of the whole New Testament. Most of the manuscripts contain only the four Gospels, some of them only the Acts and the Catholick Epistles; others these last together with the Epistles of Paul; a *few* only contain the Apocalypse; and many are defective, having lost by time, or use, or want of care in their preservation, several parts, which originally belonged to them; and some consist only of a few fragments.*

* This incompleteness of ancient manuscripts is a fact of some importance. The ignorance of it has sometimes led to mortifying mistakes; and a presumption of the ignorance of others has emboldened violent partizans to practice the most impudent imposition for the purpose of supporting a favourite doctrine. An instance of this is related by Wetstein of a French preacher in the Netherlands, who asserted in a public discourse, that the disputed text, 1 John, v. 7, relative to the three heavenly witnesses, was contained in the Codex Cantabrigiensis, whereas *the epistle itself is not in that copy.* The manuscript consists only of the four Gospels and the Acts of the Apostles.

He mentions also another instance of a similar kind. It was asserted by a writer of some character, that the doxology to the Lord's prayer, which in the received text is found in the 6th chapter of Matthew, was contained in the Alexandrine manuscript, whereas the fact is, that *the chapter itself is not there.* It is well known that the twenty four first chapters of Matthew are missing from that copy.

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There are three circumstances of difference, by which the relative value of manuscripts, for the purpose of ascertaining the purity of the text, or for correcting it, may be estimated.

1st. They are, in the first place, to be distinguished by the materials upon which they are written.

The most ancient copies are on yellum. The only exception is that of a copy of the Gospel of Mark at Venice, written on the Egyptian papyrus, which is believed to be of great antiquity. But how far it makes an exception is uncertain, as its exact age is not known.

Those written on the *charta bombycina*, a kind of cotton paper, are of considerable antiquity. But these cannot be referred to a period earlier than the ninth century. By far the greatest number of manuscripts are written upon common paper, and are known from that circumstance alone to be of modern date. They were chiefly written, says Wetstein, in Italy, as late as the fifteenth and sixteenth centuries, and can none of them belong to a period earlier than the thirteenth.

2d. A second important distinction in manuscripts relates to *the character* in which they are written.

The most ancient are written wholly in what are called *Uncial* or capital Letters. They are without accents or aspirates, and for the most part without any distinction of words. Whole sentences in succession are written in a continuous manner, without intervals of space between any of the letters, to designate the words of which the passage consists. The oldest of them now extant are supposed by some to have been written as early as the fourth century. By others their date is fixed to the fifth or sixth. The character, in which the most ancient are written, is perfectly simple and unadorned, resembling the inscriptions, which are found on the most ancient Grecian monuments. Of this description are the Alexandrine and Cambridge manuscripts, very excellent copies of which are to be seen in the library of Harvard College.

Those which were written as late as the ninth century appear in a character more rude, and at the same time far more ornamented; partaking very clearly, as is observed, of the taste of a semibarbarous age. By this circumstance criticks are enabled to determine, with a considerable degree of confidence, the age of copies, falling between those periods, by the degree in which they approach, on the one hand, to the

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simplicity of the former, or, on the other hand, to the rudeness and cumbrous ornament of the latter.

Those copies, which appear in the small Greek letter, are comparatively modern. The tenth century is the highest antiquity, to which the oldest of them can have any claim.

3d. For the purpose of estimating the relative value of manuscripts, they have again been reduced to several classes, according to the countries from which they were brought. They are traced to four *families* or *editions*, from some one of which each of the copies, which have yet been discovered, is supposed to have sprung.

There was, in the first place, the western edition, consisting of those copies, which were used in countries, where the Latin language was spoken. It coincides with the Latin version, which was probably made from it; and its agreement with the more ancient Latin version is said to be still closer, than with the present text of the Vulgate. It corresponds also, as might be expected, with the quotations in the Latin Fathers.

There was, in the next place, the Alexandrine edition, which was the copy used in Egypt, and from which was made the version into the *Coptic*, or language of Lower Egypt, and probably also into the *Sahidic*, or the language spoken in Upper Egypt. With this text the quotations in the writings of Origen, Cyril, and other divines of the Alexandrine school, are found also to agree.

There was, in the third place, what is called the Edessene edition, chiefly important as the parent of the ancient Syriac version. We have no certainty that any copy of this edition is now in being. It is however stated, as a remarkable fact, that although the version mentioned above has so completely taken place of the original in the East, where it was made, that the original itself has disappeared; yet Greek copies have been found in the *West of Europe*, which coincide so closely with the Syriac version, that, however difficult it may be to account for the fact, there can be little doubt, that they belong to the same edition, and were derived from the same copy, from which that version was made. How they came into Europe or when is not known.

In the last place is mentioned the Byzantine edition, which was the copy used at Constantinople, the capital of the East-

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ern empire. As this was the edition used where the Greek language was spoken, there are many more copies of this edition, than of all the others together. To this edition are to be referred the quotations of Chrysostom, and those of Theophylact, bishop of Bulgaria, as also the Sclavonian or Russian version. And it is finally to be regarded as the basis of our received text, which is often found to agree with this, where it varies from the readings of the other editions.

TRANSIENT GOODNESS.

THE picture, which the pen of inspiration has drawn of transient virtue, as resembling 'the morning cloud and the early dew,' is, we fear, a just picture of the goodness of a large proportion of every Christian community. Of this kind of virtue, we may say, that it blossoms but bears no fruit. It holds out promises, which it does not perform. It is fair in appearance, but it wants reality and substance. When men commence a course of religion, and do not persevere; when they resolve, but fail to execute; when they are unfaithful to their own purposes and convictions; when their zeal is chilled to indifference, and charity waxes cold, and devotion languishes; when the world with its cares, and pleasure with its allurements; when riches in their deceitfulness, or the lust of other things come and take possession, where religion was preparing itself an abode, then is their 'goodness like the morning cloud and the early dew.'

But to form right views of this short lived virtue, we must distinguish it carefully from hypocrisy, the characteristick of which is, that it assumes the garb of religion without any feeling of its power. The character, here intended, is sincere as far as it goes. It really means what it proposes at the time; and we see, at once, its origin and its danger, in that it yields itself without consideration to the impulse of feeling, and mistakes a passing emotion for the strength and consistency of mature resolution. Peter was not a hypocrite, when he resolved before his Lord, 'Though I die with thee, yet will I not deny thee.' It was the ardour of his heart, uttering itself

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in promises, which a better self-acquaintance would have taught him, he might not be able to perform. And in this fervour of mind, combined with the corrupting influences of the world and the spirit of self-deceit, is to be found a fruitful source of the inconstancy here designed.

It is therefore the character, not of hypocrites, who put on the mask of religion to hide their villany, or to accomplish some worldly purpose; not of unbelievers, who refuse to religion so much as the tribute of their speculative assent; not of the insensible, who are proof against the admonitions of conscience and the calls of the Gospel; not of the abandoned, who have sold themselves to commit all iniquity with greediness, but of a class, which forms, it is to be feared, a large proportion in every Christian community; of those, who resolve and wish, and do not accomplish; who find a certain charm and loveliness in religion, and for a time pursue it; but whom the world solicits, and the solicitation is granted; and who, notwithstanding certain degrees of love to God, certain desires after holiness, and some partial attainments in virtue, are always giving themselves reason to mourn their deviations, and are always to be found among the wavering and unsteady disciples. 'I know thy works,' said the spirit of God to the Church of Ephesus, graciously commending at the same time what virtue they possessed, 'I know thy works, and that for my sake thou hast believed; nevertheless I have somewhat against thee, that thou hast forsaken thy first love. Remember from what thou hast fallen, and do thy first works.'

If we inquire into the sources of this inconsistency, we should find them partly in the superficial views entertained of the nature and obligations of religion itself; partly in an ardour of mind, which in the eagerness of resolution overlooks the difficulty of performance, and in our early sanguine expectations as to the efficacy of the ordinances of religion, and of the special providences of God.

A fruitful source of danger upon this subject is undoubtedly to be found in superficial views of religion itself. The foundation of consistent practice must be lain in deeply established principle; and this principle is the fruit of serious and mature reflection; reflection on the great truths, duties, and alternatives of religion. A man, who thinks only occasionally or carelessly of what he owes to God, and to his own soul,

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will not, in the hour of danger, find himself fortified against the solicitations of passion, or any outward temptation. Deep feeling and consistent practice in religion can be the result only of serious thought. The mind must be established by deliberate reflection on truth, to give to that truth its full efficacy upon the heart and life. Yet it will not be denied, that this is very different from the kind of reflection usually bestowed. Few men accustom themselves to think of religion, as involving all that is most precious to their souls; their present peace and their eternal salvation. For the most part they bestow upon it a transient thought; a divided or a superficial attention. Hence, as their minds are not occupied, their feelings are not enlisted; and as no man uniformly perseveres in that, to which his affections are not given, it need not surprise us, that so many, who begin well and endure for a season, as soon as a slight discouragement cometh, fall away.

There is also danger from that ardour of mind, generally found in the earlier and inexperienced periods of life, tempting to precipitate plans, and to extravagant expectations of the efficacy of the means and ordinances of religion, independantly of personal effort and prayer. It will at once be perceived, that we are not here intending that earnestness and engagedness of soul, without which nothing permanent in religion can be accomplished; but we refer to that ardour, which comes with a sanguine temperament, and depends for its continuance on periods and circumstances of life. In the season of youth, for example, before we have made trial of the world's temptations, or of our own weakness; when our feelings are fresh, and our hopes are buoyant, and we have not yet learnt caution from difficulty; or, in entering upon a new and important relation, domestick, professional, or in any way affecting the great interests of life, when the novelty of the change excites reflection, and its responsibleness awakens our solicitude, we lay down our plan, and fondly dream that we shall fulfil it. But with the excitements and the duties come also the discouragements; our resolution faulters; the excitement has gone by; and a little time leaves us indolent, careless, and unfaithful. In like manner, under particular events of God's providence, designed to awaken us; when a languid frame reminds us of the uncertainty of our lives; or

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straitened circumstances bring dejection to our spirits, or when death has torn from us the object of affection and hope; when we are compelled to feel the emptiness of the world, and see with our own eyes, and realize in our own calamities what was before an empty speculation; under these or similar circumstances of tenderness and fear, we go to God; we resolve, that we will give up the vanities of the world, and find all our refuge and hope in the service of religion. But our sorrows have their temptations, as well as their admonitions; the engagements and cares of life return upon us; the spirituality, that adversity had been cherishing, wears away, and we are soon as selfish, and worldly, and insensible as before.

In our improvement also of the means of religion there is danger, lest the excitement of first impressions should subside; and that the benefit derived from these be as transient and ineffectual as from the special providences of God. We approach, for example, for the first time to the table of the Lord. We are led thither perhaps by a calm, serious reflection, which possibly we may have long entertained, of the sacredness and obligation of this ordinance; or perhaps we have been more immediately persuaded by the perusal of a book, by the conversation of a pious friend, by the influence, as before, of some affecting providence of God. We come in the spirit of Christian hope, with an earnestness of resolution, and, we will suppose, with a sincere and humble piety, which God accepts. Our best affections, our holiest desires are engaged; and we fondly trust, that this act of our faith and gratitude may prove to us the commencement of a new life. But we must take heed, lest we mistake the freshness and ardour of devout feeling for the state of a confirmed Christian; and lest we depend on an outward ordinance, as a means of improvement, to accomplish that for us, which can be the fruit only of personal effort, habitual circumspection, and earnest prayer.

There is, indeed, the greatest reason to distrust all excitement in religion, that is not sustained by deliberate reflection, both of the supreme importance of the subject, and of the obstacles, which, from our tempers, our condition, or from whatever circumstances, may be opposed to us. As in every important concern of life, it is the dictate of wisdom to sit down and count the cost, so in this especially, in comparison with which the highest earthly objects lose all their interest,

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we must deliberately fortify ourselves with the whole armour of God. Mere feeling, that is not founded in conviction, is not to be trusted. By its nature it is fallacious, and generally it will be found, that in proportion as it approaches to ecstacy and transport, it is short lived and unprofitable. Nay, there is danger, lest in the exhaustion of the soul, and in the disgust, which, when the impulse has gone, we may feel at our own extravagance, we may become indifferent and insensible.

Our observation of the sources of inconstant virtue may at the same time show to us its evil. It is doing superficially, and for a season, what should be the settled business of our lives. It is bringing a doubtful, transient passion to a service, which demands the continued exercise of our noblest powers and of our purest affections. It is trifling with the most serious of all concerns. It supposes a course, and implies a character, which can never approve itself to our judgment; for it must be evident to the least reflection, that if religion demands any thing, it demands all; that on the same grounds, that it claims a part, it is entitled to the service of our whole lives. It is utterly unprofitable; for with such wavering, short lived virtue, we are perpetually losing the little we may have gained. It is above all displeasing to God, for it involves unfaithfulness to our covenant; it is the forsaking of him, who is the fountain of living waters, and the hewing out to ourselves of broken cisterns, that can hold no water. It is, therefore, ruinous to our hopes of salvation; for it is only in patient continuance in well doing, that we can attain eternal life.

It is obvious, therefore, that if we would possess a virtue consistent and enduring, we must lay its foundations broad and deep, in just convictions of the nature of religion itself; remembering, that it is not a transport, an occasional effort, but a principle, designed to pervade, elevate, and sanctify our souls; that it calls us to the service of a God, who holds a perfect claim to the service of our whole lives, and who, whatever may be our fickleness, changes not either in the perfections of his nature, or in the requirements of his law; that as the duties of religion cannot be fulfilled, nor its spirit acquired, so neither can its comforts or its hopes be realized, but in a course of resolute and unwavering obedience. We shall also guard against the danger, to which we have adverted, of making our religious feelings to depend upon particular occur-

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rences, or outward ordinances. For while we should earnestly endeavour to accept and improve these, as the instruments of holiness, we should strive that the religious principle be so established within us, that our piety may not languish, even in the absence of all these; and that whatever may be the outward circumstances of our lives, whether we are prosperous or afflicted; among Christian friends in the temple, where sympathy alone may kindle up our devotion, or in the solitary chamber, where there is none to witness but God; in our native home, where the Sabbath returns to us with its enlivening privileges, or in the wide deep, where there is no altar but the altar of the heart, our faith may still be strong, and the love of God may still purify and rejoice our souls. We do not mean that we have equal advantages for the maintenance of the religious character in the privation as in the enjoyment of these outward privileges; but that, if we would maintain a consistent virtue *it must not depend on these;* and that we should be equally faithful to our principles and duties amidst the common circumstances of life, as in the immediate services of religion, or under the excitements of some special providence. We must indeed feel, and feel deeply, the power of God's truth, the solemnity of our destiny, and whatever affects the interests of our immortal souls. But we must 'be jealous' over our stronger emotions 'with a godly jealousy,' lest they be fruitless and unavailing; lest they pass away with the occasion that excited them, and only leave us to the shame and folly of trifling with our own souls; of swelling the account, which we must render, of resolutions we have broken, of the movings of God's Spirit within us, we have quenched, and of opportunities of grace, enjoyed only to be abused.

EXTRACTS FROM A NOTE BOOK.

*Sacrifice.**

'WHAT was there, in all the Jewish sacrifices, especially in those, which more eminently typified the sacrifice of Christ, from which we may learn the proper efficacy, and the true

* Continued from page 114.

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nature and design, of *his sacrifice?* These are discovered, principally, in two things. The first is, that the efficacy of all the victims, properly, had *respect to God.* The second is, that *vicarious punishment was inflicted on the piacular victims.* The first of these things indicates, that the efficacy of Christ's sacrifice primarily, and properly, had respect, *not to men, but to God.* The second teaches us, that *Christ suffered a vicarious punishment for our sins.*'—*Outram on Sacrifices*, p. 229.

Note. The question arises, and it is very important, were the piacular sacrifices of the Mosaick law instituted, because sacrifice, or an offering of blood for sin, was *in itself necessary*, or, was their institution merely *an incidental part of the Jewish economy?* If they were instituted for the very end of being typical of the sacrifice to be made by our Lord Jesus Christ, we may then carefully seek for correspondences between the type and the antitype. But let us still beware that we be not wise above what is written. The Mosaick law appointed no atonement for those sins, by which life was forfeited. And, not only are atonements required by it, where the severest casuist would not impute guilt; but they were made as well without, as with blood. 'Nor was the atonement ever made by the death of the animal, but by the sprinkling of the blood afterwards. It was made by the priest, whose office did not begin, till after the victim was slain by the person who brought it. The sons of Aaron then made the atonement, by sprinkling the blood about the altar, or by pouring it at the bottom of it.' Even, therefore, in this view of sacrifices, the doctrine is a mere assumption, that *vicarious punishment was inflicted on the piacular victims.*

But if the doctrine be admitted, that sacrifices would not have been appointed to the Israelites, but from the circumstance, that having been accustomed to this mode of worship, and being strongly attached to it, they were not prepared to maintain a more purely spiritual service, there is then good ground to suppose, that what is said of the sacrifice of our Lord, is wholly figurative language, and employed in accommodation to Jewish conceptions. No one supposes that our Lord was literally our *ransom;* or, that we are literally *bought* by the blood of Christ. Nor would his death, probably, have been represented as *a sacrifice*, but from the circumstance, that this term conveyed more forcibly, than any other could

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have conveyed, to a Jewish mind, the idea, that as our Lord Jesus Christ died in the cause, and for the end, of delivering men from sin, and of bringing them to holiness and to God,—the end for which not only sacrifice, but the whole law was designed,—so every one who hopes to be a partaker of the benefits of his death, must live in conformity with the design of it. If sacrifice was but an incidental part of the Jewish system, and the whole efficacy of it depended upon the disposition of the offerer, there is then some hazard of being led into errour, by following out too closely the analogy between our Lord's death, and the sacrificial law. The allusions to our Lord's death as *a sacrifice*, if this view of sacrifice be a correct one, are then made on the principle of accommodation; as citations are repeatedly made from the Old Testament, by the evangelists, and applied to our Lord, which it is now generally acknowledged, had no reference to him, in their original application. Very remarkable are the words of God in Hosea, vi. 6. *I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.* But important as is the sentiment, in the connexion in which the prophet has adduced it, it obtains additional, and greatly interesting illustration, from the associations into which it is brought in the teaching of our Saviour. Matthew has recorded two instances of its application by our Lord, in a manner which indicates, that he would make it a proverb among his disciples; and in circumstances which give to it a peculiar distinctness, and force of meaning. In the first place, in the seventh chapter of his Gospel, we are told that Jesus, being at table in a house, many publicans and sinners came, and sat down with him and his disciples. Some *Pharisees*, observing this, said to these disciples, "why does your master eat with publicans and sinners?" Jesus, hearing them, answered, "the whole need not a physician, but the sick. *Go, therefore, and learn what this meaneth,* I DESIRE MERCY, AND NOT SACRIFICE; *for I came not to call the righteous, but sinners to repentance.*" In other words, go, therefore, and learn the meaning of those words of God, of the true import of which ye yet seem to be so utterly ignorant, *I desire mercy, and not sacrifice.* Go, and learn from them, *that pity for these sinners, whom you despise, and your solicitude and endeavours for their reformation, would be far more acceptable to God, than are all your burnt*

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offerings. Go, and learn, that *the exercise of justice, and of compassion, will bring you nearer to God and to heaven, than all your holocausts.* And, again, in the twelfth chapter, we are told, that some of the disciples of Jesus, on the sabbath, being hungry, began to pluck the ears of corn, and to eat them. The *Pharisees*, therefore, accuse them to Jesus, of having broken the sabbath. In justification of his followers, he adduces the example of David, when he was hungry; and of the priests, while in the service of the temple on the sabbath. He appealed, also, to the sanction which he had himself given to their conduct. *I say unto you, that in this place is one greater than the temple.* And then immediately adds, "but had ye known what this meaneth, *I will have mercy, and not sacrifice*, ye would not have condemned the guiltless." How impressively did he thus inculcate the sentiment, that *justice, sympathy, kindness*, are in the sight of God of far greater worth, than the blood of thousands of rams, or than ten thousand rivers of oil? If, then, it had been the final design of the Jewish sacrifices, to typify a great atoning sacrifice, that was to be made by the Messiah, would our Lord, in this manner, have spoken of sacrifices? I think not. Or, had this been the design of the Jewish sacrifices, would he not repeatedly, and explicitly, have referred to this purpose of their appointment? And who can shew us such a reference to them, in all the teaching of Jesus?

'A remarkable use of the term *sacrifice* occurs in the first epistle to the Corinthians. *Christ, our passover, is sacrificed for us.** But, is the pascal victim to be numbered among the proper sacrifices? Above all, is there a circumstance of it, that can give to it the character of an *expiatory offering?* We are told, indeed, that in the passover that was kept by Josiah, *the priests sprinkled the blood of the lamb.*† But in the institution of this rite, God did not require that the blood of the lamb should be sprinkled by the priests.‡ The ordinance was designed alone to be commemorative of God's mercy, in sparing, or passing over the children of the Israelites, when he slew the first born of the Egyptians. In reference, therefore, to the commemorative feast of the Lord's Supper, which was instituted on the night in which he had eaten the

* 1 Cor. v. 7. † 2 Chron. xxxv. 11. ‡ See Exod. xii.

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passover with his disciples, Paul calls *Christ, our Passover.* It was a most natural association of ideas in his mind. And I suppose that he considered our Lord to be a *sacrifice for us*, in quite as strict a sense, as he considered the pascal lamb to be a sacrifice for those who partook of it. But surely the apostle never thought of the *pascal lamb as an expiatory offering.*

'Prayers are a species of sacrifices, and sacrifices a species of prayers. Prayers are spiritual sacrifices, and sacrifices are symbolical prayers. Whoever considers the efficacy of the one as having respect to God, ought to maintain the same opinion of the efficacy of the other.' Ib. p. 242.

NOTE. Prayers have *respect to God.* How? Is it meant that God is *induced* by prayers to do that, which, without prayer, he would not be *disposed* to do for us? I have no doubt whether God does that, in answer to prayer, which he would not otherwise have done; because I have no doubt whether it be the tendency, and the effect, of sincere prayer, to qualify us for the reception of blessings, which we should not otherwise be in a moral condition to receive. Nay, more. Not only does not the immutability of God stand as an objection in my mind against the doctrine, that he hears and answers prayer, but the very fact of his unchangeableness is a ground of my conviction, that, as the moral Governour of the world, he must distinguish between those who disregard him, and those who worship him in spirit and in truth. But this is very distinct from the sentiment, that God is *induced* by prayer, or by the death of our Lord, to do, what he would not otherwise have done, for man. It is indeed a doctrine of Calvinism, that inflexible justice required the blood, either of the offender, or of a substitute, in expiation of the guilt of the violated law; that by nothing short of this, could God have secured the honour of his law. The only worthy victim in the universe, however, was the holy Jesus. On him, therefore, God poured out the fulness of his wrath; and, being thus *appeased* was *induced to forgive.* He is *induced* also, *for Christ's sake*, to avert his anger in answer to the prayers of the elect, for whom Christ died. This, I repeat, is Calvinism. But how unlike the doctrine of the Gospel!

Compare this exposition of the design of our Lord's death, with the testimony of Isaiah concerning God's dispositions towards man. *Thus saith the Lord, the King of Israel and*

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towards man. *Thus saith the Lord, the King of Israel and his redeemer, the Lord of hosts; I am he that* BLOTTETH OUT THINE INIQUITIES FOR MINE OWN SAKE, *and will not remember thy sins.** *And again, to what purpose is the multitude of your sacrifices unto me, saith the Lord? I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations. Incense is an abomination to me. Your new moons, and your appointed feasts, my soul hateth. They are a trouble unto me. I am weary to bear them. Wash you, make you clean. Put away the evil of your doing from before mine eyes. Cease to do evil. Learn to do well. Seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall then be white as snow; and though they be red like crimson, they shall be as wool.'*† Can it be then, that sacrifices, or prayers, primarily have respect to God, in the sense, that they *induce* him to be merciful? Suppose sacrifice to have been *permitted* by God, because the Israelites, when they came from Egypt, were not qualified for a more spiritual worship, and we can at once account for the acceptance of it, when it was offered with the dispositions, and for the ends, professed by the offerer; and for the utter rejection of it, when it was unattended with these dispositions. But, if it had been appointed *for its own sake*, or because it was, *in itself, expiatory*, it might have availed to its end, without these dispositions in the offerer. Calvinism is indeed so far consistent with itself, that it supposes God to be induced, by the death of Christ, to forgive the elect, without regard to any moral influence exerted upon them by his death. But whether this sentiment obtains any sanction from the design of the Jewish sacrifices, and the circumstances under which their offerers were accepted, judge ye.

That there is a connexion, and a most important connexion, between our Lord's death, and the forgiveness of the sins of those who believe in him, is to my mind one of the clearest doctrines of the New Testament. The great question on this subject, however, respects *the manner* in which his death becomes a means to us of forgiveness, and of acceptance with God. And, most important in their bearing

* Chapter xlv. 6. † Chapter l. 11—18.

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upon this question are the *facts;* first, that the mission and the death of our Lord are uniformly ascribed, in the New Testament, to *the antecedent love of God.* It was because *God so loved the world,* that he sent his only begotten Son, that whosoever believeth in him may not perish, but have everlasting life. Secondly. We are most expressly told, that God sent his son *to bless us, by turning us from our iniquities;* that *Christ died for us, that they which live, might not henceforth live unto themselves, but unto him that died for us, and rose again;* that he died *to redeem,* or to deliver *us from all iniquity, and to purify unto himself a peculiar people, zealous of good works.* And, thirdly, we are explicitly taught, that every one will at last *receive according to what he hath done in the body, whether it have been good, or whether it have been evil.* To my apprehension, then, it seems most plainly to be the doctrine of the New Testament, concerning the manner in which forgiveness is obtained for us through the death of our Lord, that in his death we have the strongest possible expression of God's love towards us, as sinners; the strongest, and most affecting evidence, and assurance of mercy to the penitent, the reformed sinner; and, consequently, the strongest and most affecting inducements, which can be addressed to accountable beings, to bring them to repentance, when they have sinned, and to the most unreserved devotion of their hearts to every Christian duty. That our Lord's death in no other way conduces to the forgiveness of sins, I say not. But I am sure that, in this view of it, it claims all the gratitude and obedience of which we are capable. And to me it seems to be wiser, to rely on what we are explicitly taught, than on any deductions, however plausible they may be, which are made from remote analogies, and from questionable premises.

For Outram's *proofs*, that the efficacy of all the Jewish sacrifices primarily and properly had respect to God, we refer the reader to page 231, et sequentes. We intended, with some care, to have examined these proofs. But unwilling farther to extend our notes upon sacrifice, we will close them with a few sensible, and very pertinent observations of Dr. Graves upon the subject.

'Under the Levitical law, reconciliation could be obtained only by repentance; and no repentance was accepted, which did not prove its sincerity by practical reformation. For

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Where the transgression was of a mere ritual precept, and committed without deliberation or design; when discovered, the trespass offering was sufficient alone; *for this showed that the offender acknowledged the authority of the law, which he had unintentionally violated.* But where the transgression included any encroachment on the rights of another, the trespass offering could not be received, unless it was accompanied by a publick acknowledgment of the offence, a resignation of the usurped property, and a restitution to the person injured, if he or his heir could be found. If not, the usurped property was to be consecrated to pious uses, as the offender could not procure pardon while he retained it. No regulation could point out more clearly, *the inefficacy of sacrifice, where guilt was not unfeignedly repented of, and all the advantages that had tempted to its perpetration, renounced and resigned; and where full restitution to the injured individual did not accompany humiliation before God.*'

ON THE CAUSES BY WHICH UNITARIANS HAVE BEEN WITHHELD FROM EXERTIONS IN THE CAUSE OF FOREIGN MISSIONS.

[The following Sermon was preached at the Weekly Lecture, in the First Church, on the 20th of May, 1824. At the request of several of the audience the author has consented to furnish it for publication, in our work.]

MARK, XVI. 15.

Go ye into all the world, and preach the Gospel to every creature.

IT will not be forgotten by those, who were at the last Thursday Lecture, that the subject on which we were addressed was, *the sympathy which Christians should feel with each other.* We were told, that this sympathy should be as active as are our strongest affections, and as expansive as was the very love of Jesus; that it should spread itself through all the communities of the Christian world, and comprehend every interest which belongs to the objects of our religion. We were referred to the capacity, and to the tendency, of the human mind, thus to extend itself to the concerns of others;

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to the concerns of those, who are most distant from us. We were told of the power, with which mind acts upon mind; of the power of a character, exalted above all that belongs to sectarism, and yet to be found in all the sects of Christendom, not alone to command the highest respect and affection for the individual possessing it, but to enlarge, and to liberalize the sentiments and feelings, it may be of many thousands, towards those from whom they differ most widely on the doctrines of Christianity. I suppose that no heart was untouched by the appeal that was then made to it. We all felt our affections drawn out towards all, of every name, and of every creed, in whose temper and life have been, or are, manifested the spirit of the religion of Christ. We felt that the Church of Christ, differing as it does in modes of faith, and in forms of worship, is yet essentially *one* in the principles, by which true sanctity of heart and character are formed; and in the love excited of this character, we felt the principle of spiritual union with the whole body of Christ. I wish this morning to call your attention to a connected, but not less important subject; I mean, *the duty of Christians to extend their sympathy to the heathen world;* to extend to the heathen world that strong feeling of sympathy with their conditions and wants, and to cherish that strong interest in the cause of their improvement and happiness, which is as essentially a Christian sentiment, as is even love of the church of Christ. To be more definite, I wish to call your attention to the duty of *Unitarians*, to enlarge their sympathies to the extent of human wants; to the extent of the ignorance, the moral degradation, and the miseries of heathenism. I might say, to the duty of Unitarians, in this great concern, to emulate the spirit of the age in which we live; or at least, to sympathize with this spirit. But, I will rather say, to sympathize with the spirit of the age, in this exercise of the spirit of our religion. The subject is indeed too large, for a full discussion of it in a lecture; and I will therefore but glance at some of the causes, by which Unitarians have been withheld from the exertions, to which, as I think, we are now called in the service of extending the blessings of Christianity to the heathen. Let us then, as dispassionately as we can, examine the circumstances by which we have been restrained from co-operation with the rest of the Christian world, in this

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great work; and open our hearts to the excitements which we have to the duty, of doing what we can, to bring *every knee to bow in the name of Jesus, and every tongue to confess that he is Lord, to the glory of God the Father.*

The causes by which Unitarians have been withheld from exertions in the cause of foreign missions, what are they?—I answer, *in the first place,* that one cause, and not the least influential, is, that *we think the heathen to be safe, as far as respects the future world, even while they are unenlightened by Christianity.* Or, in other words, we think that every individual will be required to have lived, according to the light which he has received, or has had opportunity of receiving; and that God is, and will be, no respecter of persons. We therefore think, that as many as have *sinned* without a revealed law, by violating the unwritten law of their own hearts, will be punished, without being judged by a revealed law; and, as many as have *sinned* under the light of revelation, will be judged by that revealed will of God which they have violated, and receive proportionally greater condemnation. We think, that when the Gentiles, who have not a revealed law, do by nature the things of the law, these, not having a revealed law, are a law to themselves; and that, if they are good, according to their means and opportunities of goodness, God will accept them, as he accepted that Centurion, whose prayers and whose alms, we are told, while yet he was unconverted to the faith of Christ, went up for a memorial before him.* These sentiments respecting the heathen world, are, we think, at once scriptural and rational. But, is it therefore to be inferred, that we have nothing to do in the cause of the extension of our religion to the Heathens?

When I so state our prevailing thoughts and feelings, in regard to the final state of those who live and die Heathens, I do not mean to imply, that we have thus reasoned ourselves into a conviction, that nothing is to be done by us for their conversion to Christianity. But no one, I think, will doubt whether our sentiments on this subject, brought into collision, as they have been, with directly opposite sentiments,—with sentiments, with which we could feel no sympathy,—have

* Romans, ii. and Acts, x.

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exerted a very considerable power, in withholding our sympathies also from the ignorance, and the miseries of heathenism. No one will doubt, whether these views of the Heathen world have made us but too thoughtless, and too insensible of our solemn obligation to do what we may, to bring them to the knowledge of Christ, and to extend to them the blessings of his religion. Is it so? Let us then awake to the consideration, that the virtuous Heathen in the time of Christ, and in all preceding time, were as safe, as far as respects the future world, as they have been since, or as they now are. God never did require of any one, that he should be better than he could be; that he should improve more means than he possessed; nor did he ever account one to be guilty, who had done what he did not know, and had not the means of knowing, was wrong. Suppose then, that our Lord and his Apostles had acted upon the principle, that the virtuous Heathen are safe; that the virtuous Jew will not finally fail of acceptance; that God will require of men, only in proportion to what he has given; and therefore, that no exertions and sacrifices were demanded for the conversion of the Jews, or of Heathens, to a better faith. What, in this case, have we reason to think, would have been our own moral state at this time? I fear not that any well informed and fair mind will say, that either the moral, or the intellectual state of what we call christendom, would have been what it is, or as good as it is, without Christianity. I fear not that any one, who has any strong feeling of the blessings of Christianity, will not acknowledge, that they are incomparably the richest and the best, which God in his mercy has imparted to mankind.

The zeal that has been awakened and excited, in the cause of foreign missions, has, without doubt, obtained much excitement from the sentiment, that the Heathens, merely from the circumstance that they are Heathens, are under the wrath and curse of God; that, unless they are converted to Christianity, they will be punished with everlasting destruction from the presence of the Lord,—with everlasting misery in Hell. This sentiment has been urged with every variety of expression, which can give it any new power upon the hearts of those who receive it. It is not only preached, but it is printed, and most industriously circulated, that it may constantly be under the eye, and every where act upon the sensibility, of those who

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receive it. We shrink from this sentiment; and it has, perhaps, contributed as much to our inertness in the cause of missions, as it has to the activity in the service of those who maintain it. If, indeed, this sentiment be true, if it be Christian, it is a matter of overwhelming surprise, that so very little is done by those, who profess to receive it, compared with what it is then most obviously their duty to do. What a dreadful account has that man to render to God, who believes that hundreds of thousands of Heathens are every hour thronging the gates of death, and passing down to everlasting torment, merely because they have been Heathens, and could not help it; merely because they have not believed in Christ, though they have never heard of him; and who yet withholds from the missionary service, even a fraction of all that he can spare from the interest, or from the earnings on which he depends to clothe, and to feed his family? What a dreadful account has that rich man to render to God, who, believing this sentiment, and having himself alone the means of supporting many missionaries, is yet suffering tens of thousands and millions to perish for lack of that word of life, which he might but will not extend to them! O how pitiable is the condition of that rich man, who so believes, and yet lives in a palace, surrounded by sumptuous furniture, and daily indulging in expensive luxuries; who rides in his coach, maintains servants to obey him, and sleeps on a bed of down! But so have we not learned the purposes of God, in the revelation which he has made to us of his will and his designs, by his Son. And, I believe the truth to be, in regard to this sentiment, that much as is done to extend, and to give it influence, it is yet cordially received by comparatively a small number; who themselves receive it, only because they *must*, in order to be faithful to their system; and who have again and again felt misgivings of heart, when they have written, or have preached it. It is such a palpable contradiction of every Christian idea of the character, government, and designs of God, and of the whole spirit of the Gospel, that it is only the mind that is manacled, and fettered by a system, that can be restrained in its views of God, or in its charity to man, within the narrow limits, which this sentiment prescribes to those who receive it. Are there then no other, and better grounds, on which to establish the duty? Are there no other avenues to the con-

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science, of which Unitarians may avail themselves, to press home the obligations of effort and sacrifice, in the cause of the universal diffusion of our religion?

Let us, Brethren, bring before our minds, as distinctly as we can, the actual blessings for which we are indebted to Christianity. Let us conceive strongly and justly, of the influence it has exerted upon the social principle, and upon the benevolent affections. Let us think upon the individual characters it has formed, and upon the new character which it has given to society. Let us consider the rescue it has obtained of the great mass of the poor, from the ignorance and vice in which heathenism has always placed and kept them; the rescue which it has effected of females, from the degraded state in which it found them, and now finds them, every where, where it attempts to exert its power. Let us consider the influence which our religion has excited upon the relations of domestick life, upon the daily intercourse of business; and upon civil governments. Let us reflect upon its influence in awakening a spirit of inquiry, and of investigation in thus indirectly aiding the progress of general knowledge; while, from the researches of philosophy, it receives itself new illustration and powerful confirmation. Above all, let us dwell upon its supports under the trials, and its consolations in the afflictions, of our life; upon the certainty which it gives of immortality; upon its views of God's character and service, and its assurance of his mercy to the penitent; upon the objects which it opens to the view of our faith, in its promises; upon the state of eternal improvement and happiness, to which it call us. And, when our minds and hearts are filled with just conceptions of all that is great, and lovely, and attractive, in the character, and in the religion of Christ; with all that is glorious and exalting to our nature, in its immediate, and in its eternal objects and interests; then let us bring as strongly home to our thoughts just sentiments of the actual condition of the heathen world. The man deserves, and has, our sincerest pity, who does not see that, gross as are the vices which exist in christendom, the religion of Christ has yet accomplished an unspeakably great improvement, in the general character of society, wherever it has prevailed. But, what is more, by the perfect rule of life which it prescribes; by the perfect example, with which it illustrates all duty; by the worship which

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it has instituted; and by its promises, comprehending all which a moral and an immortal nature can desire; it has supplied us with better means, and stronger enducements, than have any of the Heathen, or, than they have ever had, to form a character, that qualifies for the purest and highest service, and enjoyment of God, in Heaven. We have as much the advantage over the Heathens, as, perhaps, some higher order of beings has over us. We have sentiments, affections, interests and hopes, which every true Christian feels are unspeakably his choicest possessions; and which Heathens cannot receive, but through the Gospel of Christ. Yes, Christianity would make them new creatures. It would bring them into a new and far happier existence; into new, most exalted, and happy relations,—I mean, to God and to Christ. It would extend to them new supports, consolations, and excitements, and exalt them to higher blessedness in the eternal kingdom of God. Are we then disciples of Christ, if the mind be not in us, with regard to the Heathen, which was in our Master and his Apostles? Are we worthy to be called his disciples, if we are unwilling to do any thing for those, whose wretched condition, but for what our Lord has done for us, might also have been our own?

The good among the Heathen will as certainly be saved, and made forever happy, as the good among Christians. But it is a mean and a narrow mind, which infers, that therefore no efforts and sacrifices are demanded from us, that the multitudes of the heathen world may be rescued from superstition, sin and misery. Our children also may be safe, as regards God's mercy in their final acceptance, should they be reared and live in utter ignorance of their Maker. But may we therefore leave them in this ignorance? And the poor around us, if brought up without instruction, and in all the vices that would be consequent upon this degraded condition, would be safe in the hands of that merciful Father and Judge, who will never require but little, where little has been given. But may we therefore leave the poor thus uninstructed, and to be vicious and miserable? Thanks be to God, that our religion has taught us otherwise to reason and to feel, concerning those immediately around us. Safe as they may be, when, by no fault of their own, they are ignorant and wretched, we yet feel that it is a great salvation that is obtained for them, even

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in this world, by bringing them within the pale of Christian knowledge, and of Christian privileges. We feel, that it is an unspeakably glorious salvation, which we are setting before them in the life to come. And have we the true sympathies of our religion, if we are uninterested in the cause of extending to the Heathen, the knowledge, and the means, of this salvation?

A *second* circumstance, which has acted with no feeble power upon Unitarians, in withholding their sympathy from the cause of foreign missions, is, the very *injudicious manner in which we think these missions have been, and are conducted.*

That we should give our sympathy and aid to existing foreign missionary societies, and systems, is not the duty for which I would plead. I am satisfied, that there has been a very great waste of excitement, of money, and of life, in missionary operations, the design of which has been most benevolent. But let the question first be determined, ought we, or ought we not, to be indifferent to the condition of the heathen world? No one will say, that we should not *pray*, that the light of the knowledge of Christ may be extended to them. And, if we should pray for them, we should also *feel* for them. And if our religion demands our prayers, and our feelings, in the cause of bringing them into the church and kingdom of Christ, does it not as imperatively require our *exertions* and our *sacrifices*, in the cause? When I consider the greatness, and the excellence of the objects of the societies for foreign missions, I feel the extremest reluctance to attach even the smallest unnecessary censure to the manner, in which they have sought the attainment of these objects. I feel, and every one of us feels, that history records nothing more honourable to the moral nature, and to the moral character of man, than has been exhibited in the efforts and trials of many foreign missionaries. But, while we venerate and love the name of Swartz, of Egede, of Henry Martyn, of Carey, and of other apostles in this service, we cannot shut our eyes, nor close our understandings, against the facts, that very little has been achieved in the work of conversion, by the united exertions of the good men, who have been engaged in it; and, that the removal of missionaries from an establishment, where it was fondly believed that many thousands, and tens of thousands, had been converted, because they had been

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baptized, has been followed at once by the restoration of heathen temples, and of heathen worship. If, indeed, we are to infer what is to be hoped for, only from what has been done, we have yet to look to ages, before the Brahminical faith will be superseded by Christianity. But let us not conclude that nothing more is to be done by us, than to pray, and to feel for the Heathen. Let us rather profit by the experience of those who have gone before us; and avail ourselves of their mistakes, for our own instruction.

Is it asked, then, what is to be done by us? I answer, instead of sending fifty, or twenty missionaries, to preach of original sin, of a triune God, of God's decrees, of election and reprobation, and of redemption by the blood of Christ, one of the divine persons of the trinity;—of doctrines, no one of the terms of which an uneducated Heathen can comprehend; missionaries, who will carry among the Heathen, customs which are perfectly innocent among ourselves, but most offensive to them, which yet it is thought are not to be yielded to heathen prejudice and superstition;—I will even go further, and say, instead of sending missionaries, for the immediate purpose of preaching Christianity, even in its simplest elements; let the remuneration, that is now divided among twenty, be given to two, or to three, who shall be educated for the service. Let them be made masters of natural philosophy, in all its branches. Let them be thoroughly acquainted with the science of metaphysicks. Let them be deeply read in history. Let them be, at the same time, what are called practical men; men who know the world, and human nature. And, let them be Christians, without any of the narrowness of bigotry. Let these men be sent, to be companions, and friends, and teachers, among *enlightened* Mohammedans, and Heathens. Let them go among them, to live as Heathens live, in regard to all that is innocent; and to impart to those, who are capable of receiving it, a knowledge of the history, and of the philosophy, which are received in the Christian world. A few such missionaries, I think, would, in no long time, do much to unsettle, and to raze, the whole foundations of Brahminical faith, in minds which could act directly, and powerfully, as Europeans or Americans cannot act, upon the lower orders of society. And in no long time might they be instrumental of filling its place with

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the purer and more rational faith of the Gospel. I believe, indeed, that they would at least do more, within a few years, in preparation for the extension of Christianity, than a hundred missionaries, employed as most missionaries now are, would accomplish in a century. We have the fact, on good authority, that a microscope was the means of convincing one intelligent, and inquisitive Brahmun, that the religion in which he had been educated was not, and could not be, the true religion. It is a fact, of which it is wonderful that missionary societies have not more availed themselves. Let us receive the lesson, which it most forcibly teaches us.*

The experiment has not been tried, of beginning the work of propagating Christianity among civilized Heathens, by initiating their learned men into the mysteries of the philosophy, which is received in christendom. Missionaries have been, and are, striving to ascend through the lower, into the higher orders of society. Because this was done by our Saviour, it is

* The fact here referred to may be found, I think, in the life of Sir John Forbes. In quoting the general circumstances of it from memory, I may not be perfectly correct in my statement of them; several years having passed since I read the work from which I obtained it.

A Brahmun, who had acquired sufficient knowledge of the English language, to read it with facility, was the friend, and daily associate, of an English officer in India. This officer had a library, to which the Brahmun had free access; and in which he passed some hours of every day, reading with peculiar avidity, the scientific articles in the British Encyclopedia. The officer received from a friend in England a very valuable microscope, and was delighted with the thought of the knowledge, which it would enable him to impart to his friend the Brahmun. He availed himself, therefore, of the first opportunity, to display the wonderful objects which it would reveal. The Hindoo saw the animalcules, that were in a drop of water; and the tribes of insects, that found a world on a leaf. He saw, that what he had been accustomed to consider as inanimate nature, was filled with life; and that it is impossible that man should not destroy the lives, perhaps, of thousands, as often as he received food for the support of his own existence. He immediately felt therefore, that the religion which forbade, with dreadful penalties, the destruction of animal life, could not be true. But he was silent. The officer saw with pain, the depression, and suffering of his friend. The Brahmun soon expressed a desire to possess the microscope; and was willing to pay for it, whatever was demanded, that was within his power. The officer pleaded, that it was a gift from his friend in England, and that he could not part with it. Overcome, however, by importunity, he at length said to the Hindoo, 'take it, it is yours.' The Hindoo took it into the street, and with a stone, dashed the microscope in pieces. The officer, indignant at the sight of what the Brahmun had done, loaded him with reproaches, and demanded a reason for his conduct. 'I have destroyed that instrument,' said the Brahmun, 'because I would not have ninety millions of men, now happy in their faith, made miserable as I am, by the conviction, that this faith is a mere delusion.'

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thought that, notwithstanding all the difference of circumstances, it may also be done now. But their exertions have been, and I fear will continue to be, like the labour of Sisyphus. The mistake, I think, is a radical one in the system. In the enlightened states of heathen, and of mohammedan society, from the very nature of their governments, and of all their institutions, influence must pass alone from the higher to the lower. Reformation must descend, from those who govern, to those who are governed. Should the mistakes, then, that have been made by missionary societies, and the failure of missionary endeavours, discourage exertion in the cause? Is not the cause itself good, and Christian, however injudiciously it may have been supported? Let us not bring upon ourselves, let us not justify towards ourselves, the censure, that we are cold and indifferent, in the cause of the conversion of the Heathen, because we cannot approve of the means that are employed to effect it. I have hinted at one experiment, that remains to be made; and it is a practicable one. Let us engage in it with our hearts, and I believe that God will send us prosperity. If, however, a better plan may be devised, let it be proposed, and advocated, till it shall be adopted.

Another cause which has withheld Unitarians from sympathy in this cause, is, what are called *the paramount claims of domestick missionary establishments.*

This objection has great force, if we reason concerning it, without referring to facts. But the misfortune of the objection is, that interest in the cause of domestick missions has every where strengthened, and has extended itself, and secured greater exertions for the advancement of Christian knowledge *at home*, in proportion as the spirit of foreign missions has been more active, and as new efforts and sacrifices have been demanded to maintain them. The history of missions, indeed, amidst all that it leaves us to pity, or to regret, has most incontrovertibly established the principle, which it is of great importance that we should understand, that when men are once brought under the power of the inducements of religion, the more they are required to do, and the more they actually do, the more they are willing and even wish to do. The religious sympathies of men do not, like their worldly sympathies, expend and exhaust themselves, by being expanded to the whole circle of human existence, and

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of human necessities. Not only, like the magnet, may they forever impart, without themselves suffering diminution; but they even grow, and enlarge, from what they communicate. There is scarcely a sect of Christians, however small it may be, except Unitarians, that does not patronise foreign missions; and wherever, among them, you see the greatest devotion to this cause, there you see also the greatest activity in the work of awakening attention to religion *at home*, and of extending its power far and wide around them. Is this a mere action of enthusiasm? No. The principle to which it is to be ascribed may sometimes be, and it sometimes is, sadly misdirected. The principle, however, is *religion itself*. It is the united operation of the love of God, and of man. It is sympathy with *man*, under the delusion of errour, and in the misery of ignorance and of sin. It is the sentiment and feeling of gratitude and love to Christ, delighting to indulge, and to express itself in love to all, and exertions and sacrifices for all, whom he came to bless and to save. Would that we were all brought more under the power of this principle.

I have referred to the power of the sentiment on some, that the Heathen, unless converted to Christianity, are utterly lost. But I do not believe, that the missionary spirit of the age receives its principal impulse from the prevalence of this sentiment. There is a class of minds on which it acts; but even in them, it is modified, and qualified, by other convictions, and by interests and hopes of a more decidedly Christian character. This missionary spirit receives its strongest excitement from a principle, which is purely Christian. I mean, from the sympathy that is felt in the miserably low moral condition, the moral darkness and debasement, which almost universally belong to Heathenism. It is not the idea that Heathens, merely as Heathens, are hourly plunging, by tens of thousands, into an abyss of everlasting wretchedness, which gives its activity to the zeal which we see, in the cause of foreign missions. This great effect is produced, in the first place, by the better knowledge which modern books of travels have given of the state of the Heathen world, acting in conjunction, as it does, with the better knowledge that is now, and has within a few years past been possessed, of the true spirit of Christianity; and, secondly, by the reports

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which have been sent home by missionaries; and which have found their way, not only into the houses and hearts of those who dwell in cities and villages, but into the humblest dwelling of every hamlet, and of every forest. The narratives that are given by missionaries, of the impure and the cruel, as well as of the ridiculous superstition of idolaters; their relations of their own toils, and privations, and sufferings; of the resistance which they have to encounter, of the children they are educating, and of the converts which they make; their hopes, their fears, their wants, all told in the language of the strongest feeling, and all addressed directly to the imagination, and to the sensibility, of every reader, under circumstances of all others the most suited to affect, and to persuade him; these constitute the enginery, that is giving the mighty movement which we see, of the moral world, in this great cause. Let us pause, then, and inquire, if this sympathy with the moral state of Heathens be not a rational, and a Christian feeling? I ask not, for it is altogether a distinct inquiry, may we place implicit reliance on the narratives of missionaries? It is also a distinct question, and should be distinctly considered and discussed, has much good been done by missionary labours? Decide upon these questions as unfavourably as you will, the facts still remain unaffected, that the Heathen are in a most deplorable state of moral ignorance and debasement; that the only remedy of the evil is in Christianity; and that in proportion to the energy with which their conversion has been sought, has been the resolution with which domestick missionary establishments have been maintained, and domestick missionary labours have been prosecuted. Say, then, if sympathy with this condition of the Heathen be not a feeling, which we ought to cherish?

Another cause, which has withheld us from this enterprise, is, that until very recently, *Unitarians have been called to struggle for liberty of inquiry, and of opinion, against hosts of opposers;* and have had too much to do, in maintaining their cause *at home*, to admit of their engaging, with any considerable energy, in a foreign service.

In reply, I will only say, that if the cause of supplanting Heathenism, and false religion, be the cause of God; and if it be the will of God, that man shall be his agent in the work of giving universal diffusion to the knowledge of Christ; then

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do I believe that the circumstances of Unitarians, at this time, in this section at least of our country, most imperiously demand of us, that we unite our exertions for the furtherance of this great object. Let us understand our true condition, and the obligations which it imposes on us. If we may not do much, let us attempt at least to do something, for the expression of our sympathy with those in the heathen world, who, we know, are willing to receive light, and are asking for it; who have renounced Heathenism, and are willing to inquire concerning the truth of Christianity. No means, I am convinced, would be so effectual, for the advancement of correct religious sentiments, and of strong religious feelings *at home*, as would be the *esprit du corps* among us, in the cause of filling the earth with *the glory of the Lord.*

There is, however, yet *one other cause*, to which the enemies of our distinctive religious sentiments ascribe, what they call, our indifference on the subject of the conversion of the Heathen. It is said, that the evil is to be sought in *the very nature and character of our religious sentiments.*

But, is there any justice in this accusation? Is there, in our peculiar sentiments, any thing to support the charge, that Unitarianism narrows our sympathies to the confines of those who believe with us; that it brings a coldness over the heart, which benumbs those affections, that would otherwise spread themselves as widely as the existence of man? Is ours, as it is said to be, a religion of mere speculation? This we most peremptorily deny. But to deny is not to refute the accusation. How, then, is it to be refuted? We may easily satisfy ourselves upon the subject; but there is, in truth, but one argument, by which we may effectually repel this objection against our distinctive religious sentiments, and silence the cavillers who adduce it. Let our sympathy in the cause of the universal extension of the faith of Christ be manifested by the zeal and energy of our exertions in the cause, and *all* will be satisfied, that the accusation is a mere calumny. If Unitarianism chills and deadens the sensibilities of those who receive it, to the miseries and the wants of those among our fellow men, who are unblessed with revelation, this is indeed as strong against our opinions, even as our opponents represent it to be. I might, however, I think, most satisfactorily demonstrate, that in our views of Christianity, there are ex-

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citements of a far higher order, than in those of any other class of Christians, to zeal in missionary labours for the conversion of the world. The time forbids me even to name them; though they furnish the best topick that could be desired, for appeals to reason, to conscience, and to the heart. But, assured as we may be, that we have been justified in the course which we have pursued, in regard to this object, the time, I think, has come, when self justification in the neglect of it, if continued, will be *sin*. Let us then vindicate ourselves against the reproach, under which we have long laboured, not by words merely, but by *deeds*. Let the experiment at least be made, whether something better than has yet been done in this work may not be accomplished.

I have tasked your patience as far as I dare to task it. I leave the subject with the earnest wish that some, who are better qualified for it than I am, will take it into their protection, and give to it their influence. I am aware that it demands the exercise of the most sober judgment, and of the soundest discretion. Let us all think, and inquire; and bring together all the light that we can obtain to bear upon it; and, let us look up to God, that he may guide us into the way of truth, and strengthen us to be faithful to his will. If the subject shall obtain sufficient attention to secure the action of other minds upon it, and to excite others to recommend and to defend it, I shall not have spoken in vain.

Collections.

Heresy.

'In all the animadversions against errours made by the Apostles in the New Testament, no pious person was condemned, no man that did invincibly err; but something that was amiss, in the principle of action, was that which the Apostles did regard. And it is very considerable, that even they of the circumcision, who in so great numbers did heartily believe in Christ, and yet most violently retain circumcision, and without question went to Heaven in great numbers; yet of the number of these very men, they came deeply under censure, when to

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their errour they added impiety; so long as it stood with charity and without human ends and secular interests, so long it was either innocent or connived at; but when they grew covetous, and for filthy lucre's sake taught the same doctrine which others did in the simplicity of their hearts, then they turned hereticks, then they were termed seducers; and Titus was commanded to look to them, and to silence them; *For there are many that are intractable, and vain babblers, seducers of minds, especially they of the circumcision, who seduce whole houses, teaching things that they ought not, for filthy lucre's sake.* These indeed were not to be indured, but to be silenced, by the conviction of sound doctrine, and to be rebuked sharply, and avoided.

'For heresy is not an errour of the understanding, but an errour of the will. And this is clearly insinuated in Scripture, in the style whereof faith and a good life are made one duty, and vice is called opposite to faith, and heresy opposed to holiness and sanctity. So in St. Paul, *For* (saith he) *the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned;* * from which charity, and purity, and goodness, and sincerity, because some have wandered, have turned aside unto vain jangling. And immediately after, he reckons the oppositions to faith and sound doctrine, and instances only in vices, that stain the lives of Christians, *the unjust, the unclean, the uncharitable, the liar, the perjured person;* these are the enemies of the true doctrine. And therefore St. Peter having given in charge, to add to our virtue patience, temperance, charity, and the like, gives this for a reason, for if these things be in you, and abound, ye shall be fruitful in the *knowledge of our Lord Jesus Christ.* So that knowledge and faith is *inter præcepta morum*, is part of a good life.—*Jeremy Taylor's Liberty of Prophesying, pp.* 31—33.

'A wicked person in his errour becomes heretick, when the good man in the same errour shall have all the rewards of faith. For whatever an ill man believes, if he therefore believes it because it serves his own ends, be his belief true or false, the man hath an heretical mind, for to serve his own ends, his mind is prepared to believe a lie. But a good man that believes what, according to his light, and upon the use of his

* 1 Tim. i. 5.

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moral industry he thinks true, whether he hits upon the right or no, because he hath a mind desirous of truth, and prepared to believe every truth, is therefore acceptable to God, because nothing hindered him from it but what he could not help, his misery and his weakness, which being imperfections merely natural, which God never punishes, he stands fair for a blessing of his morality, which God always accepts.' *Ib. p.* 59.

The Fathers.

'There are some that think they can determine all questions in the world by two or three sayings of the Fathers, or by the consent of so many as they will please to call a concurrent testimony; but this consideration will soon be at an end; for if the Fathers, when they are witnesses of tradition, do not always speak truth, as it happened in the case of Papias and his numerous followers for almost three ages together, then is their testimony more improbable when they dispute or write commentaries.' *Ib. p.* 215.

Innocent Errours.

'As for guiding our judgments and the use of our reason in judging for ourselves, all that is to be said is reducible to this one proposition. Since errours are then made sins, when they are contrary to charity, or inconsistent with a good life and the honour of God, that judgment is the truest, or at least that opinion most innocent that 1, best promotes the reputation of God's glory, and 2, is the best instrument of a holy life. For in questions and interpretations of dispute, these two analogies are the best to make propositions, and conjectures, and determinations. Diligence and care in obtaining the best guides, and the most convenient assistance; prayer, and modesty of spirit, simplicity of purposes and intentions, humility and aptness to learn, and a peaceable disposition, are therefore necessary to finding out truths, because they are parts of a good life, without which our truths will do us little advantage, and our errours can have no excuse, but with these dispositions, as he is sure to find out all that is necessary, so what truth he inculpably misses of, he is sure is therefore not necessary, because he could not find it when he did his best and his most innocent endeavours.' *Ib. pp.* 268, 269.

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Private Judgment.

'Now the way to our future happiness has been perpetually disputed throughout the world, and must be left at last to the impressions made upon every man's belief and conscience, either by natural or supernatural arguments and means; which impressions men may disguise or dissemble, but no man can resist. For belief is no more in a man's power, than his stature or his feature; and he that tells me I must change my opinion for his, because it is the truer and the better, without other arguments, that have to me the force of conviction, may as well tell me I must change my grey eyes for others like his that are black, because these are lovelier or more in esteem. He that tells me I must inform myself, has reason, if I do it not. But if I endeavour it all that I can, and perhaps more than he ever did, and yet still differ from him; and he that, it may be, is idle, will have me study on and inform myself better, and so to the end of my life; then I easily understand what he means by informing, which is, in short, that I must do it till I am of his opinion.

'If he that, perhaps, pursues his pleasures or interests as much or more than I do, and allows me to have as good sense as he has in all other matters, tells me I should be of his opinion, but that passion or interest blinds me; unless he can convince me how or where this lies, he is but where he was, only pretends to know me better than I do myself, who cannot imagine why I should not have as much care of my soul as he has of his.

'A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel instead of a dispute, and calls me fool or madman with a little more circumstance; though perhaps I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life. Yet these are the common civilities in religious argument of sufficient and conceited men, who talk much of right reason, and mean always their own; and make their private imagination the measures of general truth. But such language determines all between us, and the dispute comes to end in three words at last, which it might as well have ended in at first—That he is in the right, and I am in the wrong.'—*Sir W. Temple's Observations on Unit. Prov.* 8*vo*, 7*th ed.* 1705, *pp.* 191—193.

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Poetry.

HYMN FOR THE OPENING OF AN ORGAN.

All Nature's works his praise declare,
To whom they all belong;
There is a voice in every star,
In every breeze a song.

Sweet musick fills the world abroad
With strains of love and power;
The stormy sea sings praise to God,
The thunder, and the shower.

To God the tribes of ocean cry,
And birds upon the wing;
To God the powers that dwell on high,
Their tuneful tribute bring.

Like them let man the throne surround;
With them loud chorus raise;
While instruments of loftiest sound,
Assist his feeble praise.

Great God! to thee we consecrate,
Our voices and our skill;
We bid the pealing organ wait,
To speak alone thy will.

O, teach its rich and swelling notes,
To lift our souls on high;
And while the musick round us floats,
Let earth born passion die.

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Review.

ART. VII.—*Biblisch-kritische Reise, &c. i. e. Travels for the purpose of Biblical Criticism in France, Switzerland, Italy, Palestine, and the Archipelago, during the Years* 1818, 1819, 1820, *and* 1821 ; *with a History of the Text of the New Testament.* By DR. JOHN MARTIN AUGUSTIN SCHOLTZ, Professor of Theology in the University at Bonn. Leipsic. Fleischer. 1823. 8vo. pp. 214.

DR. SCHOLTZ, who is a Roman Catholick, is preparing a new critical edition of the New Testament. He undertook these travels for the purpose of examining and collating manuscripts. The first, and much the longest part of his work consists, principally, of accounts of the number, which he found in different libraries, and particular remarks upon the character of some, with specimens of their various readings, glosses, corrections, subscriptions, &c. This part admits of no abstract, and affords but little opportunity for selecting any notices of particular interest.

The Royal Library at Paris, he observes, possesses a greater number of valuable manuscripts than any other. Even the Vatican can compare with it only in the particular department of Syriack manuscripts. There are found in it nine manuscripts of the whole New Testament, one hundred and twelve of the Gospels, forty nine Evangelistaries, twenty four manuscripts of the Acts and the Epistles, three of the Acts, with the Catholick Epistles alone, sixteen of the Epistles of St. Paul, or of portions of these Epistles, nine of the Apocalypse, and eight containing various readings on the whole New Testament.

The Ephraim manuscript, containing the whole New Testament, is the most famous and valuable of those in the Paris Library. Dr. Scholtz expresses a wish, as Griesbach had done before him, that it should be printed, as the Alexandrine and Cambridge manuscripts have been. It is becoming daily more illegible. 'It has,' he remarks, 'all the peculiar characteristicks which belonged to the numberless manuscripts

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of Egypt, which are now lost; and is thus a true copy of the text, which was in use in this famous Patriarchy, and with which, alas! we are but very imperfectly acquainted.' The apparent inconsistency between the last clause and what precedes, may be partly explained by the circumstance, that the Ephraim manuscript is very defective, much of the writing being wholly defaced. He praises, as other criticks have done, the diligence and patience of Wetstein in tracing its almost obliterated characters; but says that it is objected to him concerning this, as well as other manuscripts, that he has quoted only a portion of its various readings. As it regards the Ephraim manuscript, we doubt whether there is any more ground for the assertion, than there is for many of the other attacks, which have been made upon this eminent critick. The present state of the manuscript may be conjectured from what Griesbach relates, that the keeper of the Royal Library, though very polite and attentive, could scarcely be persuaded to listen to his request to produce it; on the ground that the writing was so obliterated, that it was impossible for any one to read it. He was struck with admiration, when he found that Griesbach was able to read whole lines with little difficulty.*

In the Vatican Library, are nine manuscripts of the whole New Testament, seven of which were seen by Birch; fifty one manuscripts of the Gospels, twenty seven of which were examined by Birch, and twenty four for the first time by Scholtz. Sixteen Evangelistaries, (first examined by Scholtz,) sixteen manuscripts of the Acts and Epistles, five only of which are quoted by Griesbach, nine of the Epistles of St. Paul, (one of them containing also the Apocalypse,) five only of which are quoted by Griesbach, three of the Apocalypse alone, and two Lectionaries.

Dr. Scholtz has discovered in the Vatican Library another manuscript, containing the famous text 1 John, v. 7. It is marked Ottob. 298. It contains the Acts and Epistles, is accompanied with a Latin translation, and was written, as he supposes, in the fifteenth century.

We will give the text as it is quoted by Scholtz from this manuscript, noting the variations of the Dublin manuscript, or Codex Montfortianus, the only other in which it is found,

* Symbolæ Criticæ, I. 4.

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excepting the Berlin, or Codex Ravianus, which is now universally given up as a forgery.

Απο του ουρανου [the Dublin manuscript reads *εν τω ουρανω*] *πατηρ, λογος και πνευμα ἁγιον · και* [the Dublin inserts *ουτοι*] *οι τρεις εις το* [the Dublin omits *εις το*] *ἑν εισι· και τρεις εισιν οι μαρτυρουντες απο της γης* [the Dublin reads *εν τη γη*].

The text of the Ottoboni manuscript, Scholtz observes, has been, in many other places, corrupted from the Latin version.

In a short digression annexed to his account of the library at Paris, the author mentions some manuscript letters of Wetstein. They are in the possession of M. Champollion-Figeac at Paris. From one of them, addressed to Mr. Wetstein, chaplain to the Princess of Wales, Dr. Scholtz quotes an interesting passage, of which we will give a part. The original is in French.

Wetstein, after remarking that he has been charged with plagiarism, meaning in his commentary, says ; 'I read Greek and Latin authors for forty years, and it was thus that I began my labour. After retouching the work and my collections, I consulted the Thesaurus of Henry Stephens, and all those who have given notes, Price, Grotius, Alberti, Elsner, Raphel, Morus, Majus, &c. and from them I completed my collection, though seven eighths of their observations were already in my papers. If any one is disposed to believe that I have taken every thing from them, he may still enjoy the advantage of finding brought together, what he would have been obliged to seek in ten or twelve octavos not very common in England. As to the Hebrew [Rabbinical] quotations, I began at second hand with Lightfoot, Schoettgen, and Buxtorf's Lexicon ; but in order to complete the work, I read myself the Babylonian Talmud, and all the Rabboth.'

It was thus that this most valuable commentary was formed. Wetstein speaks of it in the conclusion of his letter with equal propriety and modesty.

'The commentary was not my principal object, but only an accessory to my work ; and it is rather a mass of materials, than an arranged and finished edifice.'

This is true; but it is a mass of materials, which subsequent scholars have used most freely, and to the greatest advantage.

In the last portion of his work, Dr. Scholtz gives his views of the history of the text of the New Testament, of the classifi-

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cation of authorities, and of their relative value. On these points, he differs from Griesbach, and most other preceding criticks. The subject is important; and we shall take this opportunity to make some remarks upon it. The statements and theory of Griesbach seem to us to lie open to great objections, while, at the same time, we are far from adopting the opinions of the present writer.

Griesbach divides the authorities for settling the text of the New Testament into three principal classes, called by him *recensiones*, recensions, or critical editions. He regards the manuscripts, versions, and quotations, belonging respectively to each of these classes, as more or less conformed to a standard text different from that of either of the two other classes. The grounds of this classification are briefly explained by him in the third section of the Prolegomena to his edition of the New Testament. 'That two different *recensions*,' he says, 'were in existence at the commencement of the third century, appears *from comparing the quotations of Origen with those of Tertullian and Cyprian.* The Greek Text, implied in the quotations of the latter, is different in its whole conformation and entire colouring *(toto suo habitu universoque colore)* from that which was used by Origen, and, before him, by Clement of Alexandria. The former text is found in those manuscripts, in which the Greek text is accompanied with a Latin version, in the Latin versions which preceded the Vulgate, in that portion of the Vatican manuscript, which contains the Gospel of Matthew,' in seven other more modern manuscripts mentioned by him, 'in the Sahidick version, and the Syriack of Jerusalem.' The latter text (the Alexandrine) is found in the Ephraim manuscript, in that marked L, in the Gospels (the Codex Stephani π,) in the Vatican, with the exception of the first and greater part of St. Matthew's Gospel, in that part of the Alexandrine, which contains St. Paul's Epistles, in a very few more modern manuscripts, though in these in a more corrupt state, in the Coptick, Æthiopick, Armenian and Philoxenian-Syriack versions, and in the quotations of Eusebius, Athanasius, Cyril of Alexandria, Isidore of Pelusium, and others. This text, being used by Clement and Origen, who flourished at Alexandria, and generally at Alexandria and throughout Egypt, may be denominated the *Alexandrine*. The other text, being from the time of Tertullian used throughout the West in the Latin

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Church, may be called the *Western*. It was not, however, says Griesbach, 'confined within the bounds of the Western Empire, as appears from the agreement of the Sahidick version, and the Syriack of Jerusalem, which though not constant is frequent.' But besides these two most ancient texts, there was a third, which is first found in the quotations of the Greek Fathers, who flourished about the close of the fourth, and in the fifth and sixth centuries. It has been distinguished into the earlier and later, and in one or the other form is found in the great majority of manuscripts; and in the Sclavonick and Gothick versions. It prevailed in the Patriarchy of Constantinople, and was thence spread over the world. It may therefore be denominated the *Constantinopolitan* or *Byzantine*.

The characteristicks of these three different texts, as given by Griesbach, are as follows.

'The Western text preserves genuine readings of a harsher kind, remote from the analogy of the Greek language, Hebraisms, solecisms, cacophonies; by all which Western readers would be less offended. In the Alexandrine recension, there appears a disposition to remove or alter whatever might be offensive to the ear of a native Greek. The Western endeavours to explain the sense, and render it more obvious by interpretations, periphrases, additions, which were eagerly sought for, *(additamentis undecunque conquisitis)*, and by transpositions of words and sentences. It is the object of the Alexandrine to improve the language, rather than illustrate the meaning. The Western presents us with longer readings, it has more words, it contains additions derived from parallel passages; but it also sometimes omits words, which seem to obscure the sense, or to be contradictory to the context, or to what is found elsewhere; in all which respects the Alexandrine is purer. In a word, in the Alexandrine text we discover the work of a grammarian, in the Western that of an interpreter. In all the particulars which have been mentioned, the Byzantine corresponds much with the Alexandrine, differing from it only in discovering yet more regard to purity of language, and in admitting readings from the Western text different from the Alexandrine, or readings compounded of those found in both texts.' 'The origin,' says Griesbach, 'of these different recensions, in the deficiency of ancient documents and testimony, cannot be historically explained.'

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In remarking upon what has been quoted, we will first notice the exaggerated language used by Griesbach, quite remote from the sober statements, to be expected in a mere critical disquisition. The Western text, he says, differs from the Alexandrine 'in its whole conformation and entire colouring.' Let us, in the first place, compare this with his own language, found elsewhere. The Cambridge manuscript is regarded by Griesbach as containing the Western text, and the Codex Stephani η as one of those which preserve the Alexandrine in its greatest purity. In comparing the readings of these manuscripts, and of Origen, he says;

'From the frequent agreement of the Cambridge manuscript with L and Origen, it appears that the most ancient Western recension agreed with the Alexandrine in innumerable places;'* that is, of course must be meant, in innumerable variations from the received text.

But the comparison here instituted between the two supposed texts, though it leads to the conclusion just quoted respecting their agreement with each other, cannot be regarded as a fair one. The Cambridge manuscript cannot be considered as belonging to any class of manuscripts, so as to be a fair representative of their standard text. It has a peculiar character. A part of the title of one of the chapters in Father Simon's Critical History of the text of the New Testament, is this; '*Why is the Cambridge manuscript so different from other Greek copies?*' 'I suspect,' says Bishop Middleton, 'that all the collated manuscripts put together do not contain one half the readings in which the Codex Bezæ (that is, the Cambridge manuscript,) differs from the received text.'† In the fourth chapter of St. John's Gospel (which we have taken without selection) there are, if we have counted rightly, seventy seven various readings quoted by Wetstein from this manuscript, omitting to notice one which is obviously an accidental errour in the spelling of a word. Of these, thirty seven appear to be found in no other Greek manuscript, and twenty seven to be supported by no other authority of any kind. Whatever may be thought of the hypothesis of Matthæi respecting the origin of this manuscript, it sufficiently corresponds to the phenomena which it presents; 'My suspi-

* Symbolæ Criticæ, vol. I. p. 118.

† Middleton on the Greek Article; Appendix on the Cod. Bezæ.

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cion, respecting it,' he says, 'is this. Some Latin monk, having a moderate acquaintance with the Greek language, had written in the margin of his Greek New Testament, passages both from Greek and Latin fathers, which seemed to refer to particular passages of the New Testament. He had noted likewise various readings of some Greek and Latin manuscripts of the New Testament. He had added parallel passages of the sacred writings. From this miscellaneous collection, either he, or some other person, prepared a text according to his own judgment. From a copy of this sort, different from all others, the Cambridge manuscript was derived.'* It seems clear that a manuscript of such a character cannot properly be considered as a representative of any class of authorities. We have made these remarks not wholly in reference to the point in hand; but because the Cambridge manuscript (*occidentalium facile princeps*, as it is called by Griesbach) is a main pillar of the theory respecting a separate Western text with its peculiar characteristicks. How much it is so, may appear in some degree from a passage in a work which Griesbach published in 1811, but a year before his death, in which he says, 'that there existed from the second and third century various recensions of the sacred text, one of which, as respects the Gospels, remains in D, (the Cambridge manuscript,) another in manuscripts B C L, and another in manuscripts E F G H S, and others.'† Here the Cambridge manuscript is mentioned alone as the representative of the Western text.

We will produce another passage from Griesbach. In the epistles, he compares the readings of the Clermont manuscript, which he considers as in this part of the New Testament, a representative of the Western text, with the Alexandrine authorities, Origen and manuscripts C and L; and remarks; 'The Western recension, as far as we are acquainted with it from this manuscript, was nearly allied to the Alexandrine.'‡ We may compare this with the language used in his Prolegomena; and in order to show more clearly the extravagance of the latter, we may blend the words of both sentences into one: *Recensio occidentalis cum Alexandrinâ satis propinquâ cognatione conjuncta fuit; quamvis toto suo habitu, universoque colore diversa ab illâ.*

* Quoted by Middleton, ubi sup.
† Comment. Crit. P. II. p. 68.
‡ Symbolæ Criticæ, vol. I. p. 138.

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But the exaggeration of the language used by Griesbach, respecting the difference between the Alexandrine and the Western text, may appear to any one who will take the trouble of comparing together their various readings in his common critical study of the New Testament. No text of any class of manuscripts, or of any manuscript, can be said with propriety to vary 'in its whole conformation and entire colouring' from any other. Examine for a few pages together *all* the various readings collected by Wetstein and Griesbach. It is more probable than otherwise, that you will not meet with one of importance, we do not say as affecting the sense, but as affecting the character of the style. In speaking of the Cambridge manuscript, Middleton remarks in a spirit of exaggeration similar to that of Griesbach: 'If we had, at the present day, no other Greek manuscript of the Gospels, almost every thing which the learned have determined respecting the style and language of the Evangelists would be wholly unfounded.'* But what can be meant by such a remark? What proportion of the criticisms in Gataker de Novi Instrumenti stylo, so far as they relate to the Gospels, would cease to be applicable? How much of Vorstius de Hebraismis could be dispensed with in consequence? What proportion of Glasse's Philologia Sacra would the case supposed render useless? How many new words or new senses would it be necessary to add to Schleusner's Lexicon; or how many now found in it would it be necessary to strike out? The whole amount of the difference between the text of the Cambridge manuscript, and the corrected text of Griesbach, so far as it regards the characteristicks of the style, consists in a few anomalous expressions, especially in an occasional improper use or neglect of the article, a circumstance not uncommon in Greek manuscripts, written by a Latin transcriber; and, as we believe, a few Latinisms, arising from the circumstance that the Greek text has been in these passages conformed to some Latin text; though this last characteristick is so far from being glaring, that its existence has been disputed by most modern criticks; and the current of opinion has of late run counter to the supposition. Middleton himself has furnished a collation of one chapter from this manuscript, and the most important various readings from two

* Mideleton, ubi sup.

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others. Every one may see to how little they amount, as affecting the style of the New Testament.

But this manuscript presents an extreme case. We can bring such language, as we have quoted from Griesbach to a fairer test. The Byzantine text is regarded by him, as of the least authority, as the most corrupt. But this is the text which, as found in the later and least valuable manuscripts of the class, was, according to him, the groundwork of the received text. His opinions concerning the latter are expressed in the first part of his prolegomena. The following is the statement of another writer of his school of criticism, Bertholdt; 'the received text is such a wretched mixture,* as is not found in the most modern and most corrupted manuscripts of the New Testament. Its groundwork is the text found in very modern manuscripts.'† On the other hand, it was the object of Griesbach, in his corrected text, to approximate the original text as nearly as possible. Here then we have the two extremes, the purest and the most corrupt text. Let us compare them together, and see how great is the disagreement. There can be no question, that he would be thought to make a very wild assertion, who should say that Griesbach's text differed in its 'whole constitution and entire colouring' from the received text. But in making this comparison we have brought together texts which, according to his hypothesis, should be most unlike; the most pure, and the most corrupt. What then shall we say of such language as applied to the Alexandrine and the Western texts? Did either the Alexandrine or the Western text differ more than the received text from the original? If so, one or the other, or both, was more corrupt than the received text, contrary to all Griesbach's statements. If they differed less from this common standard, then their differences, when compared together, must have been small indeed.

We should not have remarked so much at length upon a single passage, however objectionable, but language of a similar character is common in the writings of Griesbach, and other German criticks; and it is adapted to convey very false notions respecting the history of the text of the New

* Greulicher Mischmasch, literally 'shocking hotch-potch.'

† Bertholdt's Historisch-kritische Einleitung, &c. i. e. Introduction to the Old and New Testaments, Part I. p. 356.

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Testament, and the present state of the authorities for settling its text. It affords ground for a strong suspicion, that the whole hypothesis, with which it is connected, rests more upon fancy than upon fact. Its want of correctness may appear still further from what immediately follows.

We now come to another point, and that is the question, whether there be any sufficient ground for supposing that two different, well defined texts, the Alexandrine and the Western, ever existed. On this subject Dr. Scholtz expresses himself decidedly in the negative. He says, 'there is no ground for distinguishing between those which have been called Alexandrine, and those which have been called Western manuscripts. In my opinion they fall into one class. They respectively differ so much from each other, that if we regard any thing more than their general character, and undertake to separate them into classes, according to their specifick peculiarities, we must make as many classes as there are documents.'* Dr. Laurence entertains a similar opinion; and the most remarkable statements, which we have met with respecting this subject, are to be found in his work. The quotations of Origen it will be recollected afford, according to Griesbach, the highest standard of comparison for the Alexandrine class. But, respecting these quotations, Dr. Laurence remarks as follows; 'In order to ascertain the true character of the readings of Origen, the whole of them together, and not a partial selection, should be examined. With this impression, I have given all which a diligent investigation enabled me to discover, in the Epistles of St. Paul, and have noted those which agree with other Alexandrine authorities, or with the Western, or with both. The total amount of his readings is *six hundred and nine*, out of which there are *two hundred and twenty six*, which coincide with either Western or Alexandrine authority, or with both. Of the remainder, many, indeed, not unfrequently accord with the Byzantine, but many more are perfectly insulated. The number, however, of the latter may doubtless be very considerably reduced, by making due allowances for the freedom of quotation, and for the errours of transcription. And perhaps a still farther reduction, if not an almost entire annihilation, might be effected by our acquisition of completer collations of Fathers,

* Pages 178, 179.

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manuscripts, and versions, than we at present possess. How numerous the collateral readings of this kind are, with which we are yet unacquainted, may be conjectured from the many additions not long since made by Matthæi to those of Chrysostom alone; and even by the very quotations of Origen under consideration, of no contemptible part of which we were altogether ignorant, until they were brought to light by the laborious scrutiny of Griesbach. But, notwithstanding the great amount of this incongruous remainder, there are found a sufficient number of congruous readings for the purpose, at least of a comparative examination.

'There occur *two hundred and twenty six*, which coincide with one or both of the classes alluded to. Of these, *one hundred and eighteen* are supported by Western authority alone, *ninety* by both Western and Alexandrine united, and *only eighteen* by Alexandrine alone. Supposing the existence of an Alexandrine text, we may presume, that Origen would frequently have associates of that description in *peculiar* readings; but this presumption is far from being warranted by fact. For in truth, the very reverse takes place; as, out of *two hundred and twenty six* readings, Origen has but *eighteen* distinguishable from the Western text, in which he is joined by any other Alexandrine Father. Nor even in this limited number of *eighteen*, does he read in conjunction with more than *one* Alexandrine, (sometimes with Clemens, and sometimes with Cyrill,) except in the following five instances; Rom. iii. 30; 1 Cor. iv. 13; viii. 8; Ephes. v. 25; Philip. i. 24. in which he receives a double support. On the other hand, his alliance with Western authority, in exclusion of the Alexandrine, is so intimate, that he reads with that alone, not *eighteen*, but *one hundred and eighteen times*, a full moiety of the whole amount. Neither does he here often read with one or two, but generally (the source indeed being more prolifick) with numerous associates.'*

Besides Origen, Clement of Alexandria is another of Griesbach's principal Alexandrine authorities. Of Clement, however, he himself thus speaks in his last work; 'I readily concede that he often quoted passages of the New Testament from the Western edition, and agrees wonderfully *(et consentire mirum*

* Laurence's Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach, pp. 129—132.

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in modum) with the Cambridge manuscript. But he agrees also, not unfrequently, *(non raro consonat,)* with the Alexandrine manuscripts B C D, and this not only in passages where they give the same reading with the manuscript B, but elsewhere also, where the Alexandrine authorities differ from the Western.'* It would seem, from all that has been quoted, that Clement and Origen, though put forward as leaders in the cause, are but doubtful Alexandrines, and well disposed to go over to the enemy ; if, in fact, they be not both open traitors.

But without, at present, entering further into the question, whether the more ancient authorities are to be divided into classes *upon any principle*, we will consider that which Griesbach has adopted, and remark upon the inconsistency with which he has explained himself. This principle is, that the authorities of each class are derived respectively from a standard text, peculiar to that class, of which they are more or less faithful exemplars. Two different standard texts, according to him, existed before the close of the second century; and another was subsequently formed, from which the Byzantine authorities are derived. He uses, in denoting his classes, the word *recensio*, the meaning of which is 'critical edition,' and which implies the existence of a standard text formed with care. ' A critick,' says Griesbach, in explaining his system, ' who bringing together many manuscripts, or other helps, so remodels the text of any work, as to cause it to differ in its whole conformation from the text of all other manuscripts, is to be considered as the author of a new *recension.*'† He speaks of the '*ancient and native* readings' of the Alexandrine text.‡ He says that ' no manuscript of either recension (the Alexandrine or Western) has come down to us, which has not been interpolated in many places ;§ no recension is found in any remaining manuscript *such as it originally existed.*'‖ He speaks of ' distinguishing the later interpolations and glosses from the *genuine and primitive* readings of either recension.'¶ He says that the Alexan-

* Commentarius Criticus. Part II. p. XLIX.

† Criticus, qui adhibitis codicibus pluribus, aliisve subsidiis, textum libri cujusdam ita refingit, ut habitu universo, a cæterorum codicum omnium textu differat, novam recensionem elaborasse censendus est. *Curæ in Epist. Paulin.* p. 31. See also what precedes and follows.

‡ Symb. Crit. I. 108.

§ Ibid. p. 119.

‖ Prolegom. in N. T. Sect. III.

¶ Symb. Crit. I. p. 120.

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drine and Western recensions are *equally ancient.** In his last work he adopts the opinion of Hug, that the Byzantine authorities are to be referred to a text, which had been critically formed by Lucian ;† or in other words that Lucian is the author of the Byzantine recension. But above all, it is the main principle of his criticism on the New Testament, that every authority is to be referred to its particular class, and regarded, in the first instance, merely as serving to determine the reading of the standard text of that recension to which it belongs. All the authorities of one class, as they are all derived from one standard text, are to be considered only as a single evidence. The comparative authority of the different recensions, each being considered as a single evidence, and their agreement or disagreement with each other, are alone to be *ultimately* regarded, in determining the probability of different readings from authority or external evidence. Our existing documents are *direct* authority, not for the original text of the New Testament, but only for the text of the recension, to which they respectively belong.

In his Introduction to the Old and New Testaments, Bertholdt explains at length the opinions of Griesbach, and ascribes to him 'the immortal honour of having first fully comprehended, and clearly explained,' the system of the classification of authorities. The foundations of this system, he considers as immoveable. Still he regards it as in some respects defective and objectionable. 'Griesbach's system of criticism,' he says, 'taking its commencement from the two oldest recensions, which had their origin in the last half of the second century, leaves untouched the long period from the composition of the writings of the New Testament to the middle of that century.' He refers to an article in a German journal, written by Griesbach himself, in which Bertholdt says that Griesbach expressly professes 'to have had no higher purpose than to restore the text, in all its essential parts, such as it existed in the two original collections, which were made, one of the Gospels called *Ευαγγελιον*, and the other of the Epistles called *Αποστολος*.' 'As it regards the original text,' says the oratorical German, 'he passes from the bounds of the *empirical* and throws himself into the arms of the *higher* criticism.'‡

* Symb. Crit. I. p. 119. † Comment. Crit. Partic. II. p. LVII.
‡ Bertholdt's Introduction, Part I. p. 317.

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All this, at least as far as we have taken our statements directly from Griesbach, is intelligible, and we may add, with the same qualification, consistent. But what has been alleged from him is not consistent with what is found elsewhere in his writings. We will quote from one of his earliest works, and from his latest; his *Curæ in Epistolas Paulinas*, and his *Commentarius Criticus*.

In the former, he supposes, that the undisputed Epistles (οἱ ομολογουμενοι) were collected into a volume before the middle of the second century, though he expresses a doubt whether it were done so early. This collection was called ὁ Αποστολος. 'It cannot be determined,' he says, 'whether the text of this collection was derived from the very originals, or from copies of particular Epistles, or from some partial collections. We may readily believe that the editor transcribed one or two Epistles from the originals; but it is hardly probable that they were all so copied. It is enough for us that the collection exhibited a sufficiently genuine text; and had no false readings, which would either remarkably change the sense, or corrupt and deprave the doctrine of the Apostles. For, as the collection was received by all the Catholick churches, not excepting those to whom the Epistles had formerly been written, we may infer that no one suspected the editor of changing or interpolating their text; but that this edition agreed with those copies, which, being taken from the originals, were already in the hands of many learned men before the collection was published.' The Epistles being thus brought together into a volume, and the collection being published, copies of it were soon multiplied. But it is not probable that those more ancient manuscripts, which were in existence before its publication, were thrown aside or destroyed by their possessors. Every one retained that which he had before used, merely adding those Epistles which he found wanting in his copy. 'From this time,' continues Griesbach, 'there were two sorts of manuscripts, one the copies of those which existed before the collection, the Αποστολος, was formed; and the other copies of the latter, of the new edition. 'Here then,' he says, 'we discover, unless I am altogether deceived, the origin of two different recensions. Deprehendimus igitur, nisi nos fallunt omnia, *duarum recensionum diversarum incunabula!*' The italics and the note of admiration are his

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own. The Latins were more tenacious of the ancient manuscripts. The Greeks, among whom there were more ready transcribers of Greek, and among whom therefore a new Greek manuscript could be more easily procured, gradually laid aside those obsolete copies, and adopted in their stead transcripts of the new collection. 'If the text of the *Αποστολος* was freed by the editor from some Hebraisms, and forms of expression, unusual among native Greeks, it might be more agreeable to them, than that harsher Western recension in which they were retained. Into the latter, however, many glosses early crept in, but such as regarded the sense, more than the Greek idiom.' Griesbach then proceeds to point out what he supposes the characteristicks of these two classes of manuscripts, as they were propagated by transcribers. These are the same which he has assigned respectively to the Western and Alexandrine recension, in his prolegomena to the New Testament.*

Here then we have one of his earliest accounts of what he calls the Western and Alexandrine recensions. Its inconsistency with what we have before quoted is obvious. There was, according to this account, no Western *recension*, in the sense in which he elsewhere uses the term. There was no standard text for manuscripts of this class but the original text. It is to this that the authorities belonging to the Western class, according to Griesbach's own statement, carry us back directly, without the intervention of any critical edition. The Alexandrine and Western texts are not equally ancient, the former is derived from the Apostolos, the latter from the originals. One of the only two ancient recensions, which he supposes, is struck out, and a theory of criticism must fall which rests upon the supposition of two. The existence, indeed, even of an Alexandrine *recension* seems not very confidently stated. But allowing the existence of the latter, yet according to what has been quoted, each manuscript of the Western class is to be referred to the original text as its archetype, and not to be regarded merely as determining the text of a subsequent critical edition. It is not to our purpose to insist upon the fact, that the statements which we have quoted, so far as they imply any peculiar theory, are merely conjectural; though it may be worth while for every one studying the works of German

* Curæ in Epist. Paulin. pp. 66—72.

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scholars, to attend well to the distinction between what is asserted and what is proved. All, with which we are at present concerned, is the inconsistency of these statements with Griesbach's principles of criticism.

But in his Commentarius Criticus, the whole doctrine of two standard texts, the Western and Alexandrine, may be considered as abandoned. In this work, he remarks upon a new theory, or rather upon a new modification of his own theory, proposed by Hug. The latter, which deserves little attention, it is not necessary to explain, except so far as it is connected with Griesbach's statements. Hug supposes that there was no *recension* before one made by Hesychius, about the middle of the third century. Previous to that time, there existed only the *common edition*, εκδοσις κοινη, derived without intervention from the original text; and to this he refers the principal Western authorities. Upon this Griesbach remarks; 'In the first place, respecting the Western recension, or the *common edition*, there is a sufficient agreement between Hug and myself. I did not suppose that we were indebted for its original formation to the labour of any learned man, revising a copy before him, and settling the text by the collation of manuscripts according to his own judgment; but I rather supposed that it was derived from ancient copies of single books of the New Testament, or from partial collections of those books. Not a few manuscripts of this kind were in general circulation before the publication of the *Ευαγγελιον* and the *Αποστολος*, and were afterwards laid aside by the Greeks, but preserved by the Latins or Western Christians. But although such was its origin, I did not hesitate to call the Western text, a *recension*; partly, because in works of criticism, mention is often to be made conjointly of the Alexandrine and Byzantine *recensions* and of the Western *text*; and therefore, for the sake of brevity, I thought that they might all not improperly be called by the common name of *recension*; partly, because I doubted whether it could be proved, by sufficient historical arguments, that the text of the other families, the Alexandrine and Byzantine, derived its origin, as regards either class, from the revision of any particular critick; and lastly, because I was persuaded that the text of the manuscript D, which takes the lead among Western authorities, was transcribed from another, which some

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critick had diligently revised, upon certain principles. For these reasons I think I spoke without rashness of a Western *recension.*'*

It cannot be necessary to remark at length upon this passage. Griesbach adopted, it seems, the word 'recension' in preference to 'text,' or 'class,' or 'family,' or any other, because it suited two of the subjects to which it was applied, though it did not suit the other; because he doubted whether it was really more applicable to the two former than to the latter; and because one manuscript, which he reckons of the Western class, actually exhibited a text, which might be called a recension. But it is not to the improper use of this word that we particularly object. The point is, that what is peculiar in his system of criticism falls to the ground, if the word be not properly used.

Notwithstanding what has been quoted, however, Griesbach is still unwilling to give up the notion of a recension; and, though he thinks no account is to be given of the author of the Alexandrine, he adopts the opinion of Hug, that we are indebted to Lucian for the Byzantine.† We have not seen the work of Hug, but find an abstract of his theory and arguments in Bertholdt. Lucian published a revised edition of the New Testament, but the supposition, that copies of it ever obtained general circulation, seems to rest merely upon an errour. Hug, and Bertholdt following him, have both applied to his edition of the New Testament, language used by Jerom in reference to an edition of the Septuagint, likewise published by him.‡ Of both the Septuagint and the New Testament, however, Jerom elsewhere says, that '*their authority is perversely maintained by a few.*'§

If the notion of a standard Western text, different from the original, were not sufficiently abandoned in what we have quoted, it might be urged against it, that the Sahidick version is classed by Griesbach with the Western authorities. But how could a Western penetrate through the Alexandrine text into Upper Egypt? The old Syriack version, likewise, we are told by Michaelis, agrees remarkably with the Western authorities. 'There is a general coincidence,' he says, 'between

* Commentarius Criticus Partic. II. p. XLIII. seqq. † Ibid. p. LVIII.
‡ Hieron. Ep. ad Sunniam et Frettell. § Hier. Præf. in quat. Evangel.

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the old Syriack version, the old Latin versions, and those ancient Greek manuscripts, which were undoubtedly written in the West, as appears from the Latin translations with which they are accompanied.' 'This wonderful harmony,' he adds, 'between the two most ancient versions of the New Testament, one of which was spread throughout Europe and the North of Africa, the other propagated from Edessa to China, could have had no other cause than a similarity of the Greek manuscripts, in the West of Europe, and the East of Asia, which must have deviated in an equal degree from our printed text, and the manuscripts of what is called the Greek edition.'* Griesbach allows that this version is nearly related to the Western recension, but contends that it is not actually the same; here again, as elsewhere, having in mind the notion of a standard text.† In his last work he is disposed, for the sake of the Syriack version, to make a new recension, as Michaelis had done before him, calling it the Edessene or Oriental.‡ A revised text, *common* to Syria and to Italy, seems to be out of the question. Yet according to the statements which have been quoted, the same phenomena, which led to the supposition of a revised text as the common basis and bond of any other class of authorities, would lead to its supposition in regard to the Western authorities, the Sahidick version, and the Syriack version. If the phenomena prove nothing in the latter case, they prove nothing in any other.

Respecting the Syriack version, however, the confusion and difficulty are aggravated by Bertholdt; according to whom, it is conformed to the *Byzantine* recension, to the latest supposed text, the critical formation of which is referred to a period subsequent to the time when this version was made. He states this as an important, unanswered difficulty, by which Griesbach's system is embarrassed.§ Such uncertainty about the character and class of this version goes to prove that the character of the supposed classes, with which it is compared, is far from being so well defined, as Bertholdt's own statements, and those of Griesbach and his other followers, would lead us to believe.

* Marsh's Michaelis, vol. II. p. 27.
† Prolegomena, Sect. III. Comment. Crit. P. II. p. L.
‡ Comment. Crit. ibid. § Bertholdt's Introduction, P. I. p. 319.

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After what has been alleged, it is only necessary to state briefly, that the notion of such recensions as have been supposed is not only wholly unnecessary to account for the phenomena existing in our present manuscripts, and other authorities for settling the text of the New Testament, but, on the contrary, if the preceding statements are correct, is irreconcileable with these phenomena. It is unsupported by historical evidence; yet it is scarcely credible that we should not have found some, one may say frequent, mention of these recensions in ancient authors, if they actually had been made. But the supposition is not merely unsupported by such evidence; it is inconsistent with those notices respecting the history of the text of the New Testament, which we find in the writers of the first four centuries. The Alexandrine recension, for instance, is supposed to have been formed a little before the time of Origen, and to have been followed by the Alexandrine transcribers, and quoted by the Alexandrine fathers. But of the manuscripts of the New Testament Origen says, 'It is manifest that there is a great difference of copies, partly from the carelessness of some transcribers, partly from the improper liberties taken by others, in altering what they find written,* and partly because some revisers strike out, or add, according to their own judgment.'† The passage seems to afford sufficient proof that there was at this time no standard corrected text at Alexandria, no late Alexandrine recension, which transcribers felt themselves bound to follow. Again, the Byzantine recension is supposed to have been formed somewhat before the time of Chrysostom. Yet according to a passage quoted from him by Scholtz,‡ the most ancient copies were so eagerly sought after, and the sellers of manuscripts were so little disposed to have it thought that their copies were conformed to any new recension, that it was a common fraud to bury manuscripts lately written in a heap of grain, in order so to discolour them, as to give them an appearance of antiquity.

In regard to the three texts, which have been mentioned, Griesbach, as is well known, prefers the authority of the Alexandrine. Eichhorn considers the Western as at once the

* Απο τολμης τινων, μοχθηρας της [l. τε] διορθωσεως των γραφομενων.

† Origenes ad Matth. xix. 19. ‡ Page 171.

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most ancient and the purest.* Scholtz admits but two classes of authorities, blending into one, as we have seen, the Western and the Alexandrine, and using the latter as the common name for this class. At the same time, taking quite new ground, he gives the preference to the Byzantine text. 'The internal character,' he says, 'of the Byzantine readings affords decided proof of their genuineness. On this subject I dare appeal to the judgment of competent criticks; and especially of the great Griesbach, who with all his attachment to the Alexandrine manuscripts as the most ancient, yet very seldom follows them.'† The notions of Scholtz do not seem to us clear, nor his arguments satisfactory. But it would require more time and space to state and answer them, than it seems worth while to give. The paradox of preferring the more modern, to the more ancient authorities, is not likely to be readily adopted.

We have, in the preceding remarks, endeavoured to show, that the language, which has been used respecting the differences existing between the text of any one class of authorities, and the text of any other class, or the received text, is in a high degree extravagant; that there seems to be no ground for distinguishing an Alexandrine and a Western text from each other, as characterised by any important peculiarities; and that there is no proof or probability, that the text in common use either in the West of Europe, in Egypt, or in the Byzantine patriarchy, owed its origin to a recension, or critical edition of the New Testament. All our present authorities, it is believed, are to be referred back to the original text, as their nearer or more remote standard, without the intervention of any such recensions as have been supposed. These conclusions seem to us important in regard to the history of the text of the New Testament, and as strengthening our confidence, which the theory of Griesbach is adapted to weaken, in the genuineness and authority of such a corrected text as at the present day we have ample means of forming.

Such a text, generally speaking, Griesbach has himself given us. The rules of criticism, which he has actually followed, rest so little upon his peculiar theory, that the former may

* Eichhorn's Einleitung, &c. i. e. Introduction to the New Testament, vol. I. p. 675. seqq.

† Page 178.

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be overturned without materially affecting the latter. There seems sufficient reason for distinguishing between a Western and an Alexandrine class of authorities, without the supposition of any important peculiarities in the text of either. The true ground for such a distinction is, that the Western and the Alexandrine Christians were so separated from each other by language, by intellectual habits, by difference of country and by other circumstances, that the manuscripts respectively used by either may fairly be considered as forming a distinct class of authorities for settling the text. The same causes of errour were not likely to affect both; the same corruptions were not likely to be found in both. Their agreement, therefore, is of more importance, and tends more strongly to prove the genuineness of the text, than if this ground of distinction did not exist; than if they were all manuscripts used by Christians more nearly connected with each other. A similar principle of classification, it is obvious, may be still further extended.

Griesbach, indeed, appears sometimes to have been biassed by his peculiar theory; and we do not agree with him in all his decisions. But he merits, undoubtedly, great praise; and there is good reason to regard his edition as approximating very nearly the original text, more nearly indeed than, according to some of the passages we have quoted, he himself seems to have apprehended. The labours of Dr. Scholtz in collating new manuscripts, we believe, will be important, generally speaking, not as changing, but as confirming what may at present be regarded as the standard text, the text of Griesbach.

ART. VIII.—*An Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines; in a Series of Letters to the Rev. Dr. Miller, of Princeton.* By JARED SPARKS. Boston. Wells & Lilly.

FIFTEEN years ago, it was a rare thing to meet with a professedly Unitarian work in this country. The more learned and elaborate treatises on the controversy were in the hands of scholars; but of popular works, explaining and

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defending Unitarian doctrines, only a few of Emlyn's tracts, and two or three of the controversial publications of Price and Priestley, were known amongst us, and these not generally.

Unitarianism had indeed existed here for a long time previous, in the minds of the thinking and inquisitive part of the community; but it had been derived directly from a candid and careful study of the Scriptures, almost the only strictly Unitarian book accessible to the people.

We welcome every effort which is made to supply this deficiency of popular works, friendly to what we regard as the truth, and designed and adapted for general reading. A spirit of inquiry, and a disposition to read upon religious subjects, have been excited in all classes; which have increased the demand for works of this description, and taught us to look to the press, even more than to the pulpit, as a means of diffusing correct religious principles. We are happy to find that writers of ability from amongst ourselves are beginning to turn their attention to this important object. We certainly have no wish to detract from the merits of several of the publications of the English Unitarians. On some points, however, connected with the controversy, they are known to speculate differently from us; and the temper and bearing of most of their controversial writings are, likewise, affected by a keen sense of the political wrongs, which they endure as dissenters from the established church, and in which we, of this country, can hardly be expected in all cases to sympathise.

It is, therefore, with great pleasure that we join in recommending Mr. Sparks's *Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines.* It is a book designed and adapted for general reading; and the topicks, and the manner in which they are discussed, are exactly suited to the present state of the Calvinistick controversy in this country. The volume, as we suppose most of our readers are aware, contains a series of Letters originally published in the Unitarian Miscellany; but they are here brought together with many important additions and alterations, such as were necessary to clothe them with a general interest, and make them harmonise in promoting the author's main purpose in writing. Something is unquestionably lost, in regard to arrangement and symmetry, in consequence of

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the disconnected manner in which these Letters were first given to the world; but something also is gained from the same cause, as it led the writer to bestow a more distinct and concentrated attention upon some of the more important topicks, that came under his consideration. As an example of this, we might refer to his Letters on the *Sentiments and Morals of Celebrated English Unitarians;* and, also, to his admirable Letters on the *Atonement*, containing by far the best popular treatise on this difficult and delicate subject, which we remember to have seen.

As to its general execution it is enough to say, and no more than the truth, that this work is in all respects worthy of the character and reputation of its author. The point, moreover, on which the whole argument is made to turn in this book, is that which must, after all, decide the controversy with the bulk of mankind;—namely, the comparative moral tendency of the two conflicting systems. The learned and curious may perplex themselves with metaphysical distinctions, and philological refinements, and historical and antiquarian researches; may frame their theories, and run out their inferences, and talk of their orthodoxy and their heterodoxy; but the great body of the people have no time, taste, nor abilities, for discussions of this nature; nor will they suffer themselves to be made a party to the disputes founded on them, unless inveigled into it by their spiritual guides. So far as they are wise and independent of party influences, and so far as they dare think and judge for themselves, they will uniformly declare themselves in favour of that system, which they can understand, and which, while it may be plainly shown to be accordant to the obvious tenour of Scripture, and the acknowledged design of the Gospel, approves itself also to their consciences and their common sense, as most conducive to pure morals, a charitable disposition, and practical piety.

If this work had not been so long before the publick in two distinct forms, we might enter more particularly into its merits, and illustrate our remarks by the citation of some of its more striking passages. As it is, it only remains for us to recommend it warmly to all Unitarians who read, assuring them that it will resolve their doubts on several important points much agitated at the present day, and afford them a degree of information and satisfaction respecting some views of their

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faith, not likely to be obtained from any other quarter. Unitarians should also consider, that professing, as they do, to be a reading and inquiring sect, to include a larger than usual proportion of intelligent and thinking men in their number, and to hold views which only require to be stated and explained, in order to be clearly apprehended even by common minds, a neglect to avail themselves of the means to understand the nature and grounds of their religious principles, is more inconsistent and more inexcusable in them, than it would be in any other denomination of Christians.

ART. IX.—*Regular Hymns, on a great Variety of Evangelical Subjects, and important Occasions, with Musical Directions, for all the Varieties of appropriate Expression.* By SAMUEL WILLARD, A. A. S. Greenfield. 1824.

THIS is a work for many reasons singularly deserving of attention. It contains one hundred and fifty eight original hymns, composed by the same author, for the purpose of illustrating a new and important theory, which may effect a better alliance between sacred poetry and sacred musick. It is in every sense original; in plan and principle, as well as in composition; and could only be the result of great zeal and industry. It is designed to point out the defects and errours which render psalmody so little efficacious, and to suggest a remedy. Mr. Willard deserves the thanks of the religious community for exciting attention toward them; and, although we fear that few will be brought to such a deep consideration of the subject as to feel its importance as he does, or as we do; yet we are persuaded that merely to agitate and discuss the topick, must have an influence, small, perhaps, yet real, toward producing a correct sentiment, and thus alleviating, if not correcting, the evils which exist. We gladly avail ourselves of this opportunity to aid the design. We shall pretend to little more than to repeat the considerations, which the author has urged, with such further illustrations as have occurred to us; persuaded that nothing more than a fair statement is needed to make the principles in question understood and approved.

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The purpose of language is the communication of thought and the excitement of feeling. Words alone are capable of doing this; but the degree in which they do it must depend on the manner in which they are uttered. The same words may communicate thought very coldly or very vividly. The same sentence will excite feeling very strongly, or not at all, according to the tone in which it is spoken, and the attitude and look which accompany it. This is familiarly known. Whitefield is said to have overwhelmed an audience in tears by the manner in which, on a certain occasion, he repeated the few words, *you do not know yourselves;* words which are every day uttered without any impression. So much depends upon tone. The tone indeed seems to be the key to the emotions. Feeling is in no way so easily excited as through the ear. The sudden cry of fire startles us far more than the sight of the flame; and the scream of distress or long drawn groan of agony, engages sympathy beyond comparison more than the mere sight of the painful struggle.*

Without the essential aid of emphasis, pause, and tone, language becomes a feeble and inefficient instrument. When these are employed in their true and legitimate use, there is scarcely a conceivable limit to its power. Of this the whole history of rhetorick and eloquence may convince us.

Not, however, that these are all. There is much to aid this effect in what is called style; that is, in the choice, but especially the arrangement, of words, and the melody of sentences. The ear discerns and loves the musick of harmonious periods, and the mind is attracted to the thought while the sense is won by the sound.

Hence arises the charm of verse, which is only the more artificial and musical arrangement of accents and pauses. By the adjustment of these, according to certain prescribed rules of harmonious modulation, a combination and succession of rhythms is effected, which has in all ages been a source of the highest gratification to the human mind. To the perfect reading of poetry, a more exquisite grace in pronunciation, and more faithful obedience to emphasis, pause, and tone, are required, than in the reading of prose. The most musical verse may be deprived of all its charms by the unskilfulness

* See a late pamphlet of Professor Porter.

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of an incompetent reader. But when recited agreeably to the laws by which it is constructed, it may charm the attention and stir the feelings, though it be of very barren merit. When Virgil asked a friend what he thought of some verses, which he had just read; 'They may be nonsense, for aught I know,' he replied; 'for your manner of reading has bewitched me.'

Oratory and poetry are thus powerful through the combined influence of sentiment and sound. Their sister art, musick, owes her power to sound alone. But through the skilful combination and succession of tones the most various emotions may be excited, and the spirits either animated or quieted, elevated or depressed. But here again, as in the other cases, the effect will depend on a tasteful observance of the fundamental and unchangeable laws of musick; since the most affecting composition may become tedious and grating, when performed by an incompetent hand, and what is really indifferent in itself, may receive beauty and spirit from the magick touch of a real master.

Poetry and musick are adapted to each other. They are constructed upon principles of successive accents and regulated pauses, which coincide with each other, and render them capable of a natural and intimate alliance. Their regular movements are similar and coincident. Their legitimate accents and pauses occur at similar intervals, and form similar modulations. Yet both in poetry and in musick there are exceptions to these rules, and they are exceptions of a similar nature. It is most plain, therefore, that in combining them together, nothing should be suffered which would destroy the effect of their natural adaptation; that is to say, that irregularities of modulation in the one should never be united to the regular modulation of the other; since this would be so far from answering the purpose designed by their union, that it would necessarily defeat it. The effect of the verse depends upon an exact observance of its rhythmical cadences and pauses; let these be neglected, and it becomes prose. If a reader neglect them, his reading is thought insufferable. The effect must be equally bad, if the singer neglect them; and certainly not less so, if they be applied to a tune, whose rhythmical cadences are so differently arranged, as to compel the performer to torture the verse into an unnatural modulation. The finest poetry may be thus made unmeaning and unattrac-

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tive; that wonderful charm, which sweet verse possesses, disappears; the emotions which spring up from the beauty of the sentiment and the melody of the language, are gone; nothing remains but the musick, and that is mere sound without sense; it has become, as Mr. Willard very truly says, only instrumental music; and the human voice divine, made to thrill the inmost soul, has degenerated into a material pipe, whose sounds die in the ear, and touch only the animal man.

We deny nothing of the charm of instrumental musick, and are fully aware that we are greatly affected by even sound without sense. But the greater the power of musical sounds alone, the greater will be their power when skilfully combined with intelligible language; and the greater therefore the necessity of care so to combine them as not to destroy that sentiment by the musick, which the musick is intended to aid. Combine these rightly, let the sentimental character of each be the same, and the rhythmical modulation the same, and the pauses of the verse, the sense, and the tune, all coincident; and each aids the impression of the other. The ear and the understanding are alike won; the impressions on the bodily organ and on the feelings of the heart, are alike strong, and the material and intellectual man bow together before the united spell. Since musick can touch and overcome the feelings when alone, what might it not accomplish when thus 'married to immortal verse?' And since written or recited verse can rouse and agitate the soul by its harmonious eloquence, what addition to its power might not be expected from its exact union with that mysterious melody, which, even unconnected with sentiment, is little less than omnipotent?

But reasonable and sound as we are persuaded these observations are, and perfectly warranted by all that we know of the natural qualities of both these arts; we are aware that they may seem to be contradicted by experience. For where, it will be asked, do we find in fact, that the power or charm of either is very greatly increased by its union with the other? It is rarely that we are more excited by the singing than by the reading of an animated ode; or that we increase the attractions of a favourite air, by adding to it the sentiment of a song. This will be especially alleged in the case of sacred musick. When one considers the nature of the interesting and sublime truths upon which our hymns are composed, the sacred and

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deep feelings which they address, the beauty and force of the verse in which many are written, and the grandeur of the harmony in which they are frequently sung; it seems difficult to account for the apathy with which the musick of publick worship is listened to, and the very slight effect it is seen to produce. Our theories of the efficacy of united musick and poetry seem to be overthrown, and we should suspect that each paralyzed and neutralized instead of aiding the other.

It appears to us that there are various causes which will account for this, without bringing into doubt the power of vocal musick; some of them susceptible of a remedy, and some, it is to be feared, hopeless of all cure. In the first place, the singing in our churches is, for the most part, a matter of mere mechanical execution, in which nothing more is attempted or thought of, than to sound the several notes of the tune. To adapt the tune to the sentiment of the hymn, and to vary it with the varying feelings and pauses of the several verses, is but a secondary object. So that if the verses themselves are calculated to excite emotion, that emotion is checked and repressed by the uniform unaccommodating movement of the notes to which they are fettered.

This difficulty is in part owing to the inflexible character of our psalmody. Our best tunes move forward with a solemn air and dignified tread, which render them unsuitable to the expression of various sentiments. A single performer of genius and ability, might indeed, by those licenses, of which such a one knows how to avail himself, cause the most inflexible to bend in accommodation to the verse, as is familiarly done in the singing of profane songs. But this cannot be expected of a whole choir, who must move in exact accordance with each other, and are therefore forbidden all movements ad libitum. This they might remedy in a single hymn, or a few hymns, by frequently rehearsing them together, as they would rehearse the chorus of an oratorio. But it is impracticable in regard to the musick of every Sabbath, where the same hymn infrequently occurs, and the tunes must necessarily be selected and adapted almost extempore.*

* A partial remedy for this evil is provided in the following suggestion from our author's preface. 'The chorister should sit down at *home*, and by a careful examination of the form and sentiment of each hymn, and of the character of the musick in every part, endeavour to select, and affix to the hymn such a tune, as in every view will do it the greatest justice.'

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While there is this difficulty on the part of the tunes, there is one of a similar nature on the part of the hymns. They have been constructed with too little regard to the purpose for which they are designed. They have been too generally made to be *read* rather than to be sung. They conform to the rules of poetical composition, but their musical adaptation has been disregarded. Now lyrick poetry is distinguished from all other in this particular, that it is to be combined with musick. This constitutes its essential characteristick. It should seem, therefore, an obvious and essential requisition, that the laws of poetick harmony should be modified by the laws of musical harmony; and that all licenses in verse should be avoided, which are not equally allowable in musick. Otherwise it is plain that there may be an interference between the rhythm of the stanza and that of the tune, which shall destroy the effect of both. This is so obvious, that it has been always regarded by the best writers of songs, though it has strangely escaped the observation of our sacred poets.—A hymn is divided into several stanzas. Each stanza may be formed in perfect compliance with the rules of composition, and yet differ from each of the others in the adjustment of the accents, the emphases, and the pauses. But each is to be sung to the same tune, and therefore in singing must be forced into the same accents, emphases, and pauses. What can be imagined more ruinous to the true effect of the composition than this? Who would bear to hear it tortured by a *reader* in this schoolboy style? Yet this is not the fault of the musick or of the singer, but of the poet, who should have cast all his stanzas in the same mould, and then the same tune would have fitted each. In this particular Watts' fine version of the hundredth psalm is faulty, and may serve as an illustration of our meaning. The accents fall differently in nearly every stanza; so that if you find a tune whose accents conform to the first, it is sure to mar the beauty of every other. A composer of musick, who should select these words for an anthem, would scrupulously conform to all these varieties and changes of metre. He could not otherwise produce the effect he should intend. Madan, in his Denmark, has accordingly done this; and the popularity of that piece proves how different is the spirit of these lines, when their varying accents, emphases, and pauses, are all brought forward and

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favoured, from what it is when dragged along in the monotonous alternation of regular accents.

Precisely in the same way, when a poet is composing verses for some particular tune, he accommodates himself entirely to the movements of the tune; well knowing that his lines will lose their meaning and zest in singing, if they be not thus fitted to the sounds in which they are to be conveyed.

Now in these instances a principle of adaptation is acknowledged and acted upon, as essential to musical effect, which is for the most part neglected in common psalmody; but which is necessary in order to render this exercise of publick worship all which it should be. It is this for which Mr. Willard contends; and as every separate hymn cannot, of course, be set to its own peculiar musick, it becomes important that the stanzas be fashioned in such conformity with each other, as to render some one tune equally suitable to each. The two following stanzas of Cowper present a happy example of this just uniformity.

A glory gilds the sacred page,
Majestick as the sun;
It gives a light to every age,
It gives—but borrows none.

The hand that gave it, still supplies
The gracious light and heat;
Its truths upon the nations rise,
They rise—but never set.

No one can fail to observe the effect that may be given to these verses by a tune, which should express the pause in the last line. But if the succeeding stanza have no such pause, the sense would be as much injured there as it is here assisted. Thus:

With steadfast zeal may we pursue
The paths of truth and love;
Till glory break upon our view,
In bright—er worlds above.

Yet such is the construction of our sacred odes, that absurdities like this are of not infrequent occurrence. A smile has often been excited at the story, which is told to show how ridiculous was the ancient method of reading hymns line by line. In a psalm of the old version the first line ran, *The*

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Lord will come, and he will not; which having been duly sung, the second was read, *Keep silence, but speak out.* But a large majority of the tunes, which might be selected at the present day, would give to these lines precisely the same absurd turn. Examples of the same sort, though not so glaring, are quite common; the contradictory adjustment of pauses disturbing the sense, if not destroying it. It will be difficult to find a tune, whose pauses shall not ruin the following stanza.

Author of good! to thee I turn;
Thy ever watchful eye
Alone, can all my wants discern,
Thy hands alone supply.

All our tunes have a pause, sufficient to express a semicolon, at the end of the second line; which of course turns to nonsense this beautiful verse. For a similar reason we never have this stanza sung according to the sense;

Now to the God, whose power in heav'n
And earth, has works of wonder done,
Be everlasting honours giv'n
By all the church, through Christ his son.

There are two sorts of six line stanzas among our hymns in long metre, the one having pauses with the rhymes at the end of the second, fourth, and sixth lines; and the other having pauses at the end of the third and sixth lines. There are also two sorts of tunes with corresponding pauses; and we are sometimes so unfortunate as to find them misapplied, so as to give us readings like these;

From night to day, from day to night,
The dawning and the dying light:
Lectures of heavenly wisdom read,
With silent eloquence they raise:
Our thoughts to our Creator's praise,
And neither sound nor language need.

Thou art, O God, the life and light,
Of all this wondrous world we see,
Its glow by day, its smile by night:
Are but reflections caught from thee,
Where'er we turn thy glories shine,
And all things bright and fair are thine.

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Who can wonder at the little power of sacred musick, when we are so frequently liable to have the finest hymns thus rendered vapid and unmeaning? They are strong examples which we have given, but the evil is great even when found in slighter instances. Many a beautiful psalm has been ruined and the whole sentiment destroyed, by the break in the third line of Arundel. It is a fine tune, but utterly unsuited to our ordinary stanza. It needs a stanza of a peculiar structure; and it will prove better than words how much may be effected by a proper adaptation, to cite one of the excellent hymns, which Mr. Willard has expressly composed for it.

An Evening Hymn.

Far from the world we now retire,
And raise our eyes to God,
Who in his love—Smiles from above,
And cheers our dark abode.

Author of all the countless worlds,
The vault of heav'n displays,
Aw'd by thy power—Thee we adore,
And chant our ev'ning lays.

Under those eyes, which never close,
We lay us down to sleep;
Hearer of prayer—Make us thy care,
And safe our slumbers keep.

Soon as the sun with new-born rays,
Re-lumes the eastern skies,
Source of all light—Beam on our sight,
And bless our waking eyes.

We add also a peculiar stanza adapted to Blendon.

Infinite God—thy glorious name—
Let earth and heav'n—with joy proclaim;
Angels and men—Join in the strain,
Chanting aloud the rapt'rous theme.

In the same manner the following is adapted to Psalm 97.

Great is the Lord—his name adore
Angels and spirits—round his throne;
Wide he extends his sovereign power,
And claims our praise—as God alone.

It is undoubtedly then, the want of suitable adaptation, which is the great cause why sacred musick is so uninteresting and

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unmoving; the neglect of uniting tunes and hymns according to those fundamental principles of rhythm, alluded to in a preceding paragraph, by which nature has accommodated them to each other, and by the neglect of which they are disjoined. It is to this subject that Mr. Willard has principally directed his attention in the present publication, and for the sake of illustrating which, he has written his *Regular Hymns*. In what sense they are *regular*, may be perceived from the course of our remarks, and from the specimens we have just quoted. 'The design is,' he says, 'that all the several stanzas of the same hymn be formed, as far as possible, on the same model; so that any tune, which harmonizes with the verbal expressions of one verse, may, in point of rhythm and emphasis, be equally suited to every other verse.' The following extracts from the Preface, will more fully explain his object and feelings.

'If the powers of verbal expression are to be aided by those of musick, it is evident from universal analogy, that these different powers must act in *concert*, and not in *opposition* to each other; that the musick should render emphatical words still *more* emphatical, and avoid giving any undue importance to those words and syllables, which, in good reading, would be sunk into obscurity. This principle is in the nature of things so obvious, that the author would have thought it needless, and almost *indecorous*, to say thus much upon it, had not the Christian publick in general been so long insensible to it. From the want of symmetry in our common psalmody, scarcely any thing is more frequent, than the most flagrant violation of this principle. The name of *God*, of *heaven*, or *hell*, for instance, is often sunk, in the musical performance, to the lowest degree of *insignificance*; is skipped over with a degree of levity almost profane; while in a moment, perhaps, an *a*, an *is*, a *to*, an *and*, or some other insect word, is swelled into a bombastick and stupid importance. In tunes, consisting of notes or phrases of equal length, like those of *Old Hundred*, *Windsor*, or *Bethesda*, the emphases and accents of the musick might, in the performance, be accommodated to those of the language. Such accommodations however, being exceptions to the general and natural laws of musick, no ordinary choir can long be made to observe them. Where the notes are of an *unequal* length, like those of *Mear*, or of the fifth line of *Springfield* or *Brattle-street*, a musician of the greatest skill and taste can do little more, than to show an awkward reluctance in yielding to the claims of these petty, but irresistible tyrants, *a* and *the* with their pigmy confederates.

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'A remedy for the evil, here exposed, has long employed the thoughts of the author. Whether it be from a *morbid*, or a *healthful* sensibility, others of course will judge; but so it is,

"His ear is pain'd, his soul is sick,"

with such perpetual contradictions between sound and sense; with such incorrigible jargon between the melodious, the angelick voices of the two sister arts, poetry and musick; whose united powers could work any thing short of moral miracles; whose contradictory efforts can work *nothing* but apathy or distraction.

'From these unnatural hostilities between rhetorick and musick, the singer is apt to fall into the neglect of that *accent* or *emphasis*, which gives to musick all its *elasticity*, and of course most of its energy and grace. As the accents cannot be regular, without often becoming insipid and ridiculous, he is discouraged from *attempting* any, and proceeds through every musical scene, with that *leaden* step, which is a weariness to himself, and to every one present. To the same source may be traced that neglect of *articulation*, which almost every where paralyzes the very soul of musick. As from unhappy experience the author can attest, a *blind* man, who of course can derive no aid from a book, may sometimes give the most laborious attention, from the beginning to the end of a hymn, without being enabled by the mutilated or smothered pronunciation, even to *guess* out a single sentiment. And, when the musick ceases to be vocal, in every thing but the name, it is no wonder, that there should be such a want, or perversion of *appropriate expression*, as at one time *dissipates*, and at another *freezes* the current of devout affection.' pp. 3, 4.

'Many may be disposed to excuse themselves from an active concurrence in the leading design of this publication, on the supposition, that they have not a natural ear for musick, and of course that they are not qualified to form any judgment on the subject. But I will hazard the prediction, that if this design should be carried into effect, many of these will find to their happy surprise that they *have* an ear for *real* musick, though not for that, which is spurious, or essentially defective. If they cannot enjoy the *harmony* of *different* parts, they may have a relish for the *melody* of some *one* part, to which their attention is particularly attracted; especially when it moves in sweet accordance with the poetical expression of interesting thoughts.

'This is not mere conjecture. I have known several persons, who *professed* and *appeared* to feel in a very lively manner the melody of a single part, without a capacity for enjoying the concord of *several* parts; and I am much inclined to think that these faculties are so independent of each other, that such persons may enjoy, in as high a degree as others, that harmony, which ought to subsist

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between each individual part, and the sentiments it is to enforce. If this be any thing more than a chimera, how *much* are those concerned in the subject, who are apt to think they have *no* interest in it! The proposed improvement might, perhaps, open to them scenes of pleasure, of which they have scarcely had a glimpse. Those seasons, which are now little better than *blanks* in holy time and holy employments, might become seasons of pure delight and lasting improvement. The expression of sentiment, even to those who have an ear for harmony, depends chiefly on the *melody* of the *individual* parts; and if the author may be indulged in a little egotism, he can say from his own experience, that a person in *solitude* and *silence*, by merely tracing with his eye and his imagination a happy coincidence between a succession of sounds and the sentiments they accompany, may work himself up to a degree of feeling, much superiour to that, which can be produced by the best performance of any ordinary choir.' pp. 8, 9.

We are persuaded that a more reasonable and self evident proposition, than the main position of our author, can hardly be stated. The rhythmical movements of verse and of musick have, as we have said, a natural suitableness to each other. The common time in musick, for example, exactly expresses the ordinary iambick feet; and the treble time is a precise representation of the anapæstick or dactylick feet. Consequently, when the verse is perfectly regular its accents fall in with those of the musick, and there is an entire correspondence of sound and sense. The two following lines, for example, move in exact accordance with the measure of *Old Hundred*.

Before Jehovah's awful throne,
Ye nations bow with sacred joy.

But in the next lines of the stanza, we find a discordance between the poetick and musical accent, the tune torturing the trochees which begin the lines into iambuses.

Know that the Lord is God alone,
He can create, and he destroy.

The consequence of this movement, however indifferent to it we may have become through habit, unquestionably is to destroy the spirit and meaning of the verse.

Now as most tunes are thus perfectly regular, it is surely asking very little of the poet, that he should make his hymns perfectly regular also. He may think, perhaps, that this will destroy that occasional variety in the rhythm which is necessary to prevent that tediousness, which has been complained

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of as the tendency of iambick measure, and which Hunt has ridiculed as

'Cuckoo-song verses, one up and one down.'

This certainly is a reason for seeking every allowable variety in a long poem; but in a hymn, which contains but sixteen or twenty four lines, there is not the slightest occasion for this apprehension. Indeed, several of the best and favourite hymns are thus constructed, and no one has dreamed of complaining. 'Did any one,' asks Mr. Willard, 'ever think of objecting to the 133d psalm, S. M. in *Watts*, or the 91st psalm in *Belknap*, or Hawksworth's morning hymn, or Miss Williams's hymn on habitual devotion, or the 43d, 200dth, or 250th hymn in the New York Collection, that most of the verses are perfectly regular?' And if they were not so, they would be made so by the tunes to which they should be set. Let the most graceful variety be given to the stanzas, which the writer can devise, it is all done away in the singing, for the tune has not and cannot have this variety. Is it not better then to frame the stanzas alike at first, that in the performance they may be sung according to the measure, than to seek a variety which the performance inevitably violates into a forced, unnatural, vexatious sameness?

A true poet, who has accustomed himself to the restraint of certain measures, can conform to one as well as to another. It will be nothing to him, in writing an ode of six stanzas, that he is abridged of the liberty of a trochee now and then. As we have observed before, the best writers of songs have accommodated themselves to the principles here stated; and every one knows with what graceful ease Moore moves on under the constraint of the most novel and arbitrary measures. Gray, also, though he adopted the most arbitrary and artificial succession of verses, appears to have lost nothing of his freedom and fire, from the additional restraints thus imposed upon him. His Pindarick Odes, sometimes accounted so lawless, are subject to laws as severe and embarrassing, to say the least, as the one under consideration. The corresponding stanzas of each ternary are cast in the same mould, and capable of expression by the same musick. It cannot therefore be a very great inconvenience to the writer of hymns, to support this uniformity of structure. When song writers have not done this, the musical composers have showed their

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sense of the importance of the principle, by varying the notes of their tunes to correspond to the licenses of the different verses; as may be seen in many of the engraved songs.* Where this is not done, the truly expressive singer takes the license, which has not been given, and by the dictate of his own good taste bends the musick in conformity to the verse. What are all these but practical illustrations of the soundness and value of our author's theory? As it is not possible that the hymn tunes should be written with these accommodating variations, nor that any choir should be possessed of taste and judgment to make these variations spontaneously, at a moment's warning, without previous consultation; therefore our author would lay the burden upon the writer of the hymns. There the remedy would be more effectual and complete, than could be hoped for in any other way.

We have not room to pursue the subject further, or to add the numerous particular illustrations which we had prepared;† much less to go on to an examination of the other principles and rules, which are laid down in the very sensible and valuable preface to this publication. It is one principal object, besides that which we have named, to urge the importance of musical expression, of singing according to the meaning and sentiment of the verse. This is a point worthy of attentive consideration; and we hope the observations of our author will not be without their effect. How far the marks, which are adopted as mechanical guides, may answer the purpose designed, we are unable to judge. There is reason to believe, however, that under the direction of an intelligent and serious chorister, they might prove a most essential aid toward calling forth that expression, wherein consists the power and soul of psalmody.

* 'Any infringement, in practice, upon metrical symmetry, is a rhythmical blemish, always more or less offensive to an orderly ear.' 'We have heard more than one musical composer utter bitter complaints against these latitudinarian principles in matters of rhythm, of which musick is always a sure and severe test. After devising a proper rhythm for one line, the composer finds it will not fit its seeming companion; and when, by dint of cutting or stretching, like Procrustes, he at last gets the better of one stanza, he finds to his vexation that the musick will not fit the next; various little alterations are necessary, sufficient however to render it requisite to write the musick of the second, and perhaps the third stanzas, and to oblige the publick to pay for the metrical peccadillos of the poet.'—*New Monthly Magazine, No. XXVIII.* p. 306.

† Some further remarks on this subject may be seen in the *Christian Disciple*, vol. IV. p. 281.

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The hymns in this little volume are all of course framed by the principles which the author advocates, and are accompanied by directions for the manner in which every part is to be performed. A careful examination of them would do more than any thing else to satisfy those who doubt of the practicability of the plan, and to remove objections respecting its inconveniences. The hymns are on a great variety of subjects, so composed and arranged, 'as to furnish, as far as possible, a complete system of Christian doctrines and principles, so far as they appear to be connected with the exercises of devotion.' The author has endeavoured, he tells us, and not unsuccessfully,

'To draw the *Christian portrait* in all its fair proportions and appropriate graces; and it is hoped, that the divine original is not so much disfigured, either by the drawing, or the colouring, as not to have some charms for the eyes of the young; for the rising members of the Christian family. If any of the subjects are treated according to their merits, there is doubtless a great inequality in different hymns, for which the author begs the candid indulgence of the publick. At the same time he trusts, they will do him the justice of remembering, that many important subjects are in their nature so humble and plain, as not to admit a very lofty flight, or delicate touch. To recur to the figure, which I hope has not been already pursued too far, it were unreasonable to expect in a *foot*, or a *finger*, however necessary to complete the portrait, all the majesty or grace of an *eye*.' p. 16.

The variety of metre is as great, and there is as little of monotony in the construction, as in any collection of the same extent. One peculiarity is the frequent introduction of the dactylick or anapæstick measure; which, however difficult it may be to read, is singularly well adapted to distinct and expressive singing. We have given some extracts as illustrations of the theory; we will find room for one more as a specimen of the correct judgment and good style of the poetry.

My weakness, Lord—and wants I feel;
Thine all sufficient grace reveal;
Conduct me safe in wisdom's way,
And ne'er permit my feet to stray.

Unclose mine eyes—to read thy word,
The word of life and comfort, Lord;
Through every page diffuse thy light,
To guide my understanding right.

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Temptations still beset me round,
T' ensnare my feet—my heart to wound ;
Protect me then from every harm,
And ev'ry threat'ning foe disarm.

In all the various paths I tread,
Be sin and folly all my dread ;
Thy service, Lord, my chief employ ;
Thy gracious smiles my highest joy.

ART. X.—1. *An Apology for the Pursuit of Final Beatitude, independently of Brahmunical Observances.* By RAMMOHUN ROY. Calcutta. 1820.

2. *Dialogue between Bidhaok and Nissedok.*

3. *A Vindication of the Incarnation of the Deity, as the common Basis of Hindooism and Christianity, against the Schismatick Attacks of R. Tytler, Esq. M. D.* By RAM DOSS. Calcutta. 1823.

4. *The Brahmunical Magazine. Four Numbers.* By SHIVU-PRUSAD SURMA. Calcutta. 1823.

5. *Unitarian Repository and Christian Miscellany. Prospectus and four Numbers.* Calcutta. 1823.

A LATE arrival from Calcutta added the works above named to our collection of Indian polemical writings. The *Apology* is very short, and without any special interest for cisatlantick readers. The *Dialogue* is a reply to a work of Rammohun Roy, in which he had maintained the custom of the suicide of widows to be unauthorized by the Vedas. We do not perceive that the reasonings of Rammohun Roy to this point are invalidated, but the language in the authorities cited is so obscure, that very probably we do not apprehend its force.

The *Vindication* is a very singular production. It consists of a correspondence between an English gentleman and *Ram Doss*, a Hindoo. It is, as its title purports, an argument on the part of the latter, who professes to be religiously attached to the idolatry of his nation, to prove the theology of Hindoos and of Trinitarian Christians to be essentially the

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same. In his 'Dedication to all Believers in the Incarnation of the Deity,' he states his object to have been that they all, 'whether Hindoos or Christians, might unite in support of [their] common cause, and cordially cooperate in [their] endeavours to check the alarming growth of the Unitarian heresy.'

In his first letter to Dr. Tytler, Ram Doss argues,

'Since God can be born of the tribe of Judah, how, I ask, is it impossible that he should be born of the tribe of Rughoo, or of any other nation or race of men?—You may perhaps urge, that there is a wide difference between a belief in *three* persons in the Godhead, as maintained by you, and a belief in three hundred and thirty millions of persons in the Godhead, entertained by the Hindoos. But as all such numerical objections are founded on the frail basis of human reason, which we well know is fallible, you must admit that the same omnipotence, which can make *Three One and One Three*, can equally reconcile the *unity* and *plurality* of three hundred and thirty millions, both being supported by a sublime mystery, which far transcends all human comprehension.

'The vain and narrow minded believers in *one Invisible God* accuse the followers of the Trinity, as well as us, the sincere worshippers of Ram and other Divine Incarnations, of being Idolaters; and policy therefore might have suggested to you the propriety of maintaining a good understanding and brotherhood among all who have correct notions of the manifestation of God in the flesh, that we may cordially join, and go hand in hand in opposing, and, if possible, extirpating the abominable notion of a *single God*, which strikes equally at the root of Hindooism and Christianity. However, it is not too late for you to reflect on your indiscretion, and atone for it, by expressing your regret at having written and published any thing calculated to create dissension among the worshippers of Divine Incarnations.'

A part of the series of the *Brahmunical Magazine*, above named, consists of a second edition of three numbers of that work, of which some account was given in the Christian Disciple, Vol. V. No. 5. To this republication, the editor says in the preface, which is new,

'I was influenced by the conviction that persons, who travel to a distant country for the purpose of overturning the opinions of its inhabitants and introducing their own, ought to be prepared to demonstrate that the latter are more reasonable than the former.

'In conclusion, I beg to ask every candid and reflecting reader; whether a man be placed on an imperial throne or sit in the dust,

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whether he be Lord of the whole known world, or destitute of even a hut; the commander of millions, or without a single follower; whether he be intimately acquainted with all human learning, or ignorant of letters; whether he be ruddy and handsome, or dark and deformed; yet if, while he declares that God is not man, he again professes to believe in a God Man or Man God, under whatever sophistry the idea may be sheltered, can such a person have a just claim to enjoy respect in the intellectual world? and does he not expose himself to censure, should he, at the same time, ascribe unreasonableness to others?'

The fourth number of the *Brahmunical Magazine* is composed of two chapters. The first is entitled *A Reply to certain Queries directed against the Vedant* by the Baptist missionaries. The following passage shows how Hindoos retort upon orthodox Christians the charge brought against their theology, as being gross and unreasonable.

'I do not wonder, that our religious principles are compared with those of atheists, by one, whose ideas of the divine nature are so gross, that he can consider God, as having been born and circumcised, as having grown and been subject to parental authority, as eating and drinking, and even as dying, and as having been totally annihilated; (though for three days only, the period intervening from the crucifixion of Christ to his resurrection;) nor can it give me any concern, if a person, labouring under such extravagant fancies, should at the same time insinuate atheism against us; since he must thereby only expose himself to the derision of the discerning publick.' pp. 5, 6.

The second chapter is entitled *Reasons of a Hindoo for rejecting the Doctrines of Christianity.* These reasons are found in the pseudo-Christian doctrines of the Trinity and vicarious satisfaction.

'I regret,' says the editor, 'that, notwithstanding very great mental exertions, I am unable to attain a comprehension of this creed.

'These Missionary Gentlemen have come out to this country in the expectation, that grown men should first give up the use of their external senses; and should profess seriously, that although the Father is *one God*, and the Son is *one God*, and the Holy Ghost is *one God*, yet that the number of Gods does not exceed *one;* a doctrine which, although unintelligible to others, having been imbibed by these pious men with their mothers' milk is of course as familiar to them, as the idea of the animation of the stony goddess

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"Kalee" is to an idolatrous Hindoo, by whom it has, in like manner, been acquired in his infancy.' pp. 11, 12.

The incredibility of both these doctrines is exposed in a strain of able reasoning and animated expostulation. In the course of the remarks an enumeration is given of the contradictory representations of several well known orthodox divines of England. The list is concluded by a theory, new to us, of Dr. Heber, the newly consecrated bishop of Calcutta, who, it seems, 'maintains that the second and third persons in the trinity are no other than the angels Michael and Gabriel.' Upon this it is remarked,

'The theory of the Godhead proposed by this pious and learned Prelate, although it is at variance with the opinions of several other Divines, must yet be gratifying to Hindoo Theologians, who have long cherished the doctrine of the Metempsychosis, or the transmigration of spirits from one body to another. Since the belief in the second person of the Godhead, originally a mere spirit, taking, at one time, according to this theory, the form of an *angel*, (Michael,) and afterwards assuming the body of *man*, (Jesus Christ,) by means of natural birth, which was effected, as is said, by the Virgin Mary and the angel Gabriel, countenances the doctrine of the migration of spirits from the bodies of superiour to those of inferiour creatures.' pp. 15, 16.

Upon the hopefulness of a cause, embarrassed by such dogmas, it is said,

'As to their attempts at the converting of Hindoos to the Christian faith, these teachers of strange doctrines may now have been convinced by experience, after the exertions of a quarter of a century, that no grown up native of India, possessed of common sense and common honesty, will ever be persuaded to believe in their self contradictory creed.' pp. 24, 25.

We suppose the editor of the *Unitarian Repository and Christian Miscellany*, to be Rev. Mr. Adam, the gentleman whose change of religious sentiments caused him, three years since, to detach himself from the Baptist mission. This publication was begun last October. Four numbers have been received. The three first consist but of eight pages each; but before the publication of the fourth number, sufficient patronage had been afforded to justify its being increased to sixteen. It is a work adapted to popular use, and has hitherto been chiefly composed of extracts from American and English works.

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The object is stated to be 'to diffuse as widely as possible, a spirit of rational piety, and of enlightened benevolence; and in particular to communicate correct and interesting information respecting the past history and present state of Christianity, in all its forms, throughout the world.'

An arrival, more recent than that by which we received the works named at the head of this article, placed us also in possession of a detailed reply by Mr. Adam to a series of questions addressed to him from this country, relating to the condition and prospects of Christianity in India. A manuscript communication from Rammohun Roy, on the same subject, had been previously received. We are happy to learn that these writings are about to be given to the American publick. They will be found to contain a great amount of authentick information on a deeply interesting subject.

It may interest some of our readers to know, that by a vessel which sailed for Calcutta a few days after the last advices from that place, the sum of $375, furnished by a few friends, was remitted to Mr. Adam.

Intelligence.

American Bible Society.—The eighth anniversary of this Society was celebrated in New York, on Thursday, May 13. From the Annual Report of the state of the treasury it appears that the receipts of the eighth year amounted to $42,496 95. This is $6,280 95 more than the receipts of the preceding year. 34,000 bibles and 42,875 testaments have been printed at the Society's depository during the last year. A donation of 350 bibles and testaments in foreign languages has been received from the British and Foreign Bible Society.

The whole amount of bibles and testaments and parts of the latter, that have been printed or otherwise obtained for circulation, within eight years, is 403,352. The number of bibles that have been issued during the past year is 31,590, and of testaments 28,840; making in the whole 60,439, which, added to those issued in preceding years, amounts to 309,062 bibles, testaments, and parts of testaments, that have been issued by the American Bible Society, during the eight years of its existence. Forty two auxiliaries have been added during the past year, making the whole number

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404. 14,729 bibles and testaments have been issued gratuitously to auxiliary societies.

Great advantage has arisen to the Society, from the building for the transaction of the mechanical and other business operations. Stereotype plates have been procured for a testament of a larger size than common; plates have also been procured for the Bible in the Spanish language.

Society for Promoting Christian Knowledge, Piety, and Charity.—This Society held its anniversary meeting, and attended publick religious services on the day preceding the general election, at the church in Chauncy Place. The discourse was delivered by Rev. Mr. Colman, from Phil. i. 18. after which, $38 52 were collected in aid of the funds. The Treasurer, Elisha Clapp, Esq. presented his Annual Report, from which it appears, that the funds of the Society in productive stock amount to the sum of $1039 66. By a vote passed three years since, its operations were suspended until the funds should amount to $1000. That point being now attained, the Society proposes without delay to resume its labours.

The Ministerial Conference in Berry Street was holden on the morning of Election Day, at the vestry of the church in Federal street. Rev. Dr. Bancroft was chosen Moderator, and Rev. Mr. Ware, Scribe. Rev. Drs. Harris, Porter, and Lowell were appointed on the standing Committee for the ensuing year.

Rev. Dr. Parker, of Portsmouth, N. H. delivered an address on the duties of the church as distinct from the congregation, and the advantages which might result from using it as an association for religious and benevolent exertion.

The report of a committee on the subject of tracts was referred to the next year. An elaborate report on the subject of a commentary on the Scriptures was referred to a committee of fifteen, to be disposed of at their pleasure.

Convention of Congregational Ministers.—The business of this year's Convention was transacted with great unanimity. Rev. Mr. Packard, of Shelburne, was chosen second preacher. A committee appointed to consider 'whether any thing, and, if any thing, what, can be done by this Convention, for the more devout sanctification of the Lord's day,' made a report which was accepted, referring all such attempts to the conscientious concern of every Christian minister to do his duty in this particular, according to his best discretion. Rev. Mr. Snell, of North Brookfield, delivered the annual discourse from Jeremiah, xxiii. 28, 29. after which a collection was taken of $326 93. The sermon was a Calvinistick enforcement of the manner in which ministers ought to preach, written and delivered in a spirit of moderation. Some, however, intimated that more

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was evidently intended by it than met the ear; and that hence it was a violation, on the preacher's own principles, of the direction in the text, 'he, that hath my word, let him *speak* my word *faithfully*.'

Massachusetts Evangelical Missionary Society.—The annual meeting of this Society was holden in the vestry of the church in Federal street, Boston, on the afternoon of Election Day. The trustees made a report, which will be found below. A sermon, from 2 Thess. iii. 1. was delivered before the Society in the evening, in Rev. Dr. Channing's church, by Rev. Mr. Bayley of Pelham. The assembly was the most numerous, which we recollect to have seen, at any time, on such an occasion. It was, indeed, highly gratifying to the friends of the Society to witness such a full meeting. The discourse was very creditable to the talents and spirit of the preacher. It was ingenious, catholick, and impressive. The collections amounted to $288 70. The number of Missionaries employed, and of settled ministers assisted, is twelve; and the sum appropriated for the present year is $950. No individual receives more than $150; some receive $100; and some $50. We are happy to learn, that the members of this Society have increased during the past year. As its claims are better known, we think it will receive ample support from enlightened and benevolent Christians. That there is important aid afforded to the cause of rational and evangelical piety, by the present efforts of the Trustees and Executive Committee, we have abundant proof.

Present Officers of the Society.

Hon. Chief Justice Parker, President.
Rev. Dr. Bancroft, Vice President.
Alden Bradford, Esq. Secretary.
Benjamin Guild, Esq. Treasurer.
Mr. David Reed, and Ichabod Tucker, Esq. } Assistant Treasurers.

Trustees.—Rev. Drs. Bancroft, Foster, Thayer, Lowell, and Peirce; Rev. Messrs. Kendall, Parkman, Ripley and Ware; S. Higginson, Alden Bradford, I. Tucker, and Lewis Tappan, Esqrs.

Executive Committee—Rev. Dr. Lowell, Rev. Mr. Parkman, S. Higginson, A. Bradford, and B. Guild, Esqrs.

Recent Donations.

Collection in May - - - - - - - -	$288 70
Friend in Taunton, by Rev. Mr. Clark - - -	3 00
Do. not present - - - - - - -	2 00
Do. do - - - - - - - -	5 00
Do. by Rev. Dr. Nichols - - - - -	20 00
Do. by S. Higginson, Esq. - - - -	10 00
Lady of Salem - - - - - - - -	5 00

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Friend in Eastham, by Rev. Mr. Shaw - - -	2 00
Life Subscription by Rev. Mr. Walker - - -	30 00
From Annual Subscribers - - - - -	22 00

Report of Trustees.—'As it is only six months since a report was made to the Society, of the proceedings of the Executive Committee for the preceding year,* a particular statement will not now probably be expected. But the Trustees are unwilling to permit this occasion to pass without observing, that applications for assistance are increasing; that there is a happy prospect of extending the sphere and usefulness of the Society; and that we have every reason to persevere in the course hitherto pursued.

'Since our last meeting several new applications have been made for assistance, from destitute societies, and from others who need our bounty to enable them to support their religious teachers. Those of the latter description are the most numerous. As a necessary consequence of the great diversity of religious sentiments, which exists and is prevailing in the state, the clergy in many places are left without sufficient support, although no fault is chargeable on them, and they are still faithfully labouring in the cause of the Gospel.

'We may regret this state of things; and yet it seems to be unavoidable, where there is perfect religious freedom of opinion. The only rational and Christian method of checking the prevalence of erroneous doctrines, is by encouraging the settlement, and assisting in the support of learned, prudent, and zealous ministers. Where the clergy are able to teach, and to convince gainsayers, and are exemplary, diligent, and faithful, there, we may justly hope, divisions and dangerous errours will not exist. It becomes the duty of intelligent Christians to aid in the establishment and maintenance of such teachers.

'The prevalence of the modern sect of Universalists, who deny the doctrine of a future retribution, and who do not consider a pious and holy life essential to happiness hereafter, is particularly alarming, and calls for the special notice of all serious Christians. We think this system to be most injurious to the interests of good morals, and to the welfare of civil society, as well as fatally dangerous to the souls of men. And we believe it directly contrary to the plainest declarations of the holy Gospel. How is it to be opposed? The weapons of our warfare are not carnal but spiritual. There are already extant many able treatises, exposing the errours and dangers of this system; but they are read by a few only. The only extensive prevention or antidote, we think, will be found in a learned and pious ministry. It is the laudable design of this Socie-

* The Annual Meeting, which was formerly in October, has been changed to the last Wednesday of May.

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ty, to be kept constantly in view, to assist in the support and furtherance of an object, so justly dear to our ancestors, and from which has hitherto resulted so much good to individuals and to society. We would encourage and patronize those who make the word of God their rule and guide, and who teach the pure and simple doctrines of the Gospel.

'It is our happiness to reflect, that several clergymen of the above character have been settled or continued through the bounty of this Society. Your Christian liberality has been gratefully received; and the blessing of many ready to perish is your rich reward. We have also reason to believe, that dangerous errours have been prevented from spreading in many places, by the able instructions and exemplary conduct of those we have employed or assisted. And we have a well founded hope of more extensive usefulness.' Liberal patrons of the Society are increasing, and a greater interest is felt in our behalf, by the intelligent and pious, on learning the objects and design of our labours. It remains for us to be active and faithful in the cause we have in view. Great good is not to be effected, but by zealous and persevering efforts. If these be in a good degree proportionate to the importance of the cause in which we are engaged, and such as the probable benefits to be expected require of us, we may reasonably hope to be instrumental in promoting the present and eternal welfare of many of our fellow-men.'

The Massachusetts Society for the Suppression of Intemperance held its annual meeting on Friday, May 28, at the vestry of the church in Chauncy place. The following persons were elected officers of the Society for the ensuing year.

Hon. Chief Justice Parker, President.

Rev. Dr. Porter,
Hon. W. Prescott, } Vice Presidents.
Rev. W. Jenks.

Council.

Hon. Nathan Dane,	Rev. William Collier,
Professor Hedge,	Rev. Henry Ware, jr.
Rev. Abiel Abbot, D. D.	Hon. Francis C. Gray,
Rev. Charles Lowell, D. D.	Lewis Tappan, Esq.

Dr. John Ware, Secretary and Treasurer.

No address was delivered before the Society the present year.

Massachusetts Bible Society.—The sixteenth anniversary meeting of this Society was holden June 3, at the first church, Boston. Rev. Mr. Gray of Roxbury preached the annual discourse from Psalms, xix. 10. The collection amounted to $124 29. The officers of the preceding year were reelected. From the report of the Executive Committee it appears, that during the last year the

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Society has received 50 large, and 997 small Bibles, and 1164 Testaments; and distributed 91 large and 1325 small Bibles, and 1384 Testaments. Since its formation it has distributed 2218 large, and 18,083 small Bibles, and 13,401 Testaments. The amount received during the last year, from donations, subscriptions, and the annual collection was $1374 51, besides $112 20 from the sale of Bibles; and the amount expended $1854 57. The number of subscribers has considerably decreased. The Committee recommend that instead of a gratuitous distribution of the Scriptures, the Society should take measures for disposing of them, for the whole or part of their cost.

Publishing Fund.—The subscribers to this institution held their annual meeting on Tuesday evening June 22, at the house of Mr. J. S. Foster. The following Report of the Secretary was read;

'Three years have elapsed since the first organization of this Society; and before we proceed to another election of officers, a plain statement of past transactions is due, particularly as our proceedings have been unusually silent and unobtrusive, and the last anniversary passed without a meeting, in consequence of the absence of the Secretary, on a tour for his health.

'The Society was organized in June, 1821, and the funds arising from subscriptions amounted, in October following, to about one thousand dollars; which, together with subsequent receipts, have been expended in the publication of tracts, and these have been placed in the hands of agents for sale. Our emissions to November, 1821, amounted to 28,000 copies of moral and religious tracts, which were favourably received. We then printed *A Sequel to Frank in Easy Lessons*, not being sufficiently aware that works of this size would require more capital than could be conveniently spared for such an object. We relied on the excellence of the book, and the fame of the author, to improve our funds by the profit of its sales; but we were disappointed by a rival edition, which involved us in a debt nearly equal to our capital, and our operations for the two subsequent years were on this account embarrassed.

'This time, however, though it produced little of novelty, did not pass unimproved. Liberal sales were effected of old tracts and half the edition of *Frank* was disposed of at a loss of about one hundred and fifty dollars; and in November, 1823, we found ourselves again out of debt, and free to pursue our original design, which has since been adhered to. Our ignorance of the business involved us in another difficulty. The system of sales by agents, at first adopted, is found to be complicated, and to require more time and attention, than could be reasonably claimed from any member of our board. We have therefore determined, in future, to rely more on direct sales, and less on consignments; a plan in which Messrs. Richard-

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son & Lord, our present general agents, are effectually cooperating.

'When these disadvantages, and the small amount of our manageable property are considered, we may appear not to have been negligent of our trust.

'We have at present $1499 31 invested in tracts and books at cost, for sale in agents' hands, per statement No. 1. and $69 17 balance of accounts in our favour, per statement No. 2, forming a trading capital of $1568 48, which can be turned so as to allow a steady succession to tracts, if judiciously selected, without again appealing to the charitable feelings of the publick for contributions. If that publick will encourage us, by purchasing valuable books at a cheap rate, it is all we ask. We have printed in all, eighteen books, averaging about eighty pages each, and making a total of 48,000 copies, per statement No. 3, being nearly equal to 200,000 tracts of twenty pages each, which is a greater number than has been issued by most tract societies. I go into this calculation only to show, that we have done more than would at first appear by a bare statement of numbers; and that, if directed by past experience, we keep to our present plan of printing small and interesting tracts, we may in a few years occupy no narrow field of usefulness. Our sales already realised amount to 21,004 copies, exclusive of a large number which we know to have been sold, but yet wait returns from, per statement No. 4. This includes a small amount taken in exchange by order of the Trustees. We have realised from these sales, after defraying all expenses, a nett profit of $90 26,* which now forms part of our capital.

'One of our tracts is a third time in press. Others have had and many require, a second edition.

'On the whole, notwithstanding our mistakes, and the small amount of our capital, I am convinced that the Society is now in a prosperous state; that its publications may safely be expected to yield a fair profit, affording ultimately as much capital as we can use to advantage; and that it will continue, if managed with prudence and perseverance, to be an increasing source of usefulness to the community. From annual subscribers, therefore, we do not think it advisable to claim the charity they have pledged; but our usefulness would be much increased, if subscriptions could be procured for a series of tracts, which would enable us to print larger editions, and secure them a more general circulation.

'It may be said that the publick are already supplied with books of every kind, that the press teems daily with new works, and that ours are labours of supererogation. We answer, such is the motley mixture, that it is a task of no small difficulty, to select from

* This added to the loss on Frank would make about $250.

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this mass the mental and moral nutriment, which, as parents and friends, as masters and neighbours, we wish to furnish to those, who look to us for supplies, or would be benefited by our extending them; and the time and talents for this scrutiny are possessed by few. Busied as are a large portion of our citizens in their daily avocations, they must rely on the judgment of others, or read much trash for the sake of a little valuable matter. Good tracts are particularly scarce, and mostly tinctured with the doctrines of men; and writings of this class possess an influence over the community, second only to the 'lively oracles,' which they profess to explain and support. Who that has noticed the universal diffusion through christendom, of the 'Pilgrim's Progress,' the 'Shepherd of Salisbury Plain,' the 'Dairyman's Daughter,' and other popular tracts, which might be named, can doubt of the strong hold they have on the publick taste, and the importance of meeting the demand with such as are chaste in their style, and elevated in their moral and religious principles? To supply the want of such publications, and to provide a succession, which should unite entertainment and utility, and save the distributing publick from the labour of previous examination, by the sanction of a judicious selecting committee, was the object of our association. If that object has been but partially attained, it is attributable to our want of experience, and not to our want of opportunity. The style of printing and binding of our tracts secures them a respectable place in the residence of the affluent, and at the same time enables us to afford them at a cheap rate. They are neither so large as to startle the young, nor so small as to seem like childrens' books to the old. A considerable portion is of the narrative kind, but such tracts are the most popular, they sell best, and are read by the light and young, on whose amusements it is well if we can engraft the scion of virtue and religion.

'Tracts of an argumentative and didactick kind are mostly preferred by those, whose religious characters are formed, or whose bias at least is decidedly good, and they may render much service to the common cause; but when a parent assembles his children around him in an evening, the circle will be strongly impressed by the moral conveyed in an engaging story, when the same sentiment divested of the interest of the fable, would be listened to without interest, and soon forgotten. A similar effect is produced among the labouring classes of the community generally, and persons accustomed to abstract reasoning are not always aware how irksome it is to the multitude at large. It is vain to attribute this to bad taste; we must take the world as it is, and adapt our efforts for its improvement to the present state of society, not forgetting to take into view its levity and love of novelty. These are our reasons for past selections, and our motives for wishing to pursue the same plan in future.

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I will add, that we need only perseverance in our present course, and a reasonable patronage from the publick, to insure all the success we at first anticipated. JOHN S. FOSTER,

Sec. Publishing Fund.

The following gentlemen were elected to compose the government of the Society for the next year.

John S. Foster, Secretary.
George Bond, Treasurer.
Rev. James Walker,
Prof. George Ticknor, and } Publishing Committee.
Rev. John G. Palfrey.

New Church in Boston.—On Monday, May 10, at 10 o'clock, the corner stone of the new Church on Chambers Street, was laid with the usual ceremonies.

A short but very appropriate Address was first made to those assembled, by George Bond, Esq. the chairman of the building committee. This was followed by an excellent Address and a very fervent and appropriate Prayer by the Rev. Dr. Lowell.

The whole ceremony was closed by a few impressive remarks by Dr. Lowell, and the company then withdrew.

It seems proper in this place to state that the church now erecting is not commenced on account of any schism in any of the present Congregational churches, or any disaffection in any of the people towards their pastors, but purely from the crowded state of the churches, and the impossibility of furnishing accommodations for all who wish to attend these churches. A number of the gentlemen, whose names are on the list of the building committee, probably a majority of them, will not leave their present places of worship. They have engaged in this undertaking only with the benevolent wish to aid in providing suitable accommodations for worship for the increasing population of the city, and particularly for the very flourishing part of it where the Church is situated.—*Christian Register.*

Church in Deerfield.—The corner stone of a meeting house, for the first Congregational Society in Deerfield, was laid on Tuesday, June 1. The religious services were introduced with prayer by Rev. Mr. Willard. The corner stone was then laid in the usual manner. Under it was deposited a silver plate, enclosed in a leaden box, and bearing the following inscription.

ERECTED FOR THE SOCIAL WORSHIP OF THE ONE TRUE GOD, THROUGH JESUS CHRIST OUR LORD, IN CHARITY WITH ALL CHRISTIANS.

After an address by Rev. Mr. Willard, prayers were offered by Rev. Mr. Field; and the services were concluded by singing an occasional hymn, composed by Mr. Willard.

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Our limits do not permit us to insert the Address entire. No one can fail to be struck with the good sense and good spirit of the following remarks, which we extract from it.

'I must regard *him*, as the most devoted servant and friend of Christ, who labours most for the promotion of peace and good understanding among his disciples; and *him*, on the contrary, as *least* entitled to the name of friend, who sows discord or suspicion among brethren, or carelessly indulges in such modes of administration, as might justly be expected to wound, or grieve any one, "for whom Christ died." In saying this, however, I do not say that *doctrines* are not sometimes to be *preached* or *defended*, which may be at variance with the faith of some sincere disciples of Jesus. In some cases this may be an indispensable duty; and where it is so, no one, it is evident, can justly esteem it a grievance. We are all to go to Christ for instruction; to hear for ourselves; to interpret for ourselves; not to receive implicitly the interpretation of any *fellow disciple*, whatever his *rank* or pretension. If our apprehensions of the doctrine of Christ in any particular, differ from those of our neighbour, we do not forfeit the Christian character by endeavouring in the spirit of humility, meekness, and candour to convince him of his supposed errour. On the contrary, it is the sacred duty of all, and especially of those, who are "set for the defence of the Gospel," to use their best endeavours for the propagation of what they regard as important truth. In their exchanges one with another, Christian courtesy and prudence may generally, and perhaps always, furnish sufficient reasons for abstaining from every thing contradictory to the known, or supposed sentiments of those, in whose places they officiate; and the grand object of every minister in his *own* pulpit should doubtless be to inculcate vital piety, benevolence, and purity. But, while he does this, he gives no just offence, if he occasionally presents his own peculiar views of Christian doctrine, with the reasons on which they are grounded. On the contrary, candour and frankness united would tend much to prevent misunderstandings, and to conciliate all ingenuous minds. In the exercises of *devotion*, in social *prayer* and *praise*, the case, I conceive, is essentially different. Here, it may be said, "Hast thou faith?" (a faith different from thy neighbour) "have it to thyself before God." In publick *worship* we have no right to any peculiarities; since it is not the object of that worship to suggest matter of speculation for the consideration of our brethren, but to give them the most immediate and the most effectual aid in their joint addresses to our common Father. With these sentiments I feel no hesitation in pledging myself to all our brethren within the town, within the bounds of the Christian *world*, who may be disposed to unite permanently, or occasionally, in our worship, that, so long as it shall please God to continue my imperfect labours in the

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house we are now building, I will endeavour to order all parts of worship in such a manner, as may tend most to unite, and edify, and comfort all hearts. If any of our brethren, whose lives adorn the Christian profession, but who from any cause have estranged themselves from us, are disposed to meet these advances, my heart is open, my arms are extended to their utmost length, to welcome their visits within the walls of the sanctuary, and at the table of the blessed Redeemer.

'My sentiments in regard to the proper modes of conducting the worship of God's house, are, I believe, in perfect harmony with those of my brethren, with whom I have the happiness of being associated in the labours of the pulpit. Of course the pledge I give for myself, I am perhaps warranted in giving for them. It is an established principle with us, that, when we address our God in the name and behalf of our fellow Christians, we have no right to offer any sentiments, or use any expression, in which, as we apprehend, they cannot cordially unite. Thence in regard to all those subjects, which have unhappily divided the Christian church, we feel ourselves bound, so far as we introduce them at all, to confine ourselves to the language of Scripture; to borrow our devotions both in spirit and form from the patriarchs and prophets, from Christ and his Apostles; in all cases giving a devout preference to the "words which the holy spirit teacheth," and not those, "which man's wisdom teacheth."'

Church in Hallowell.—The frame of the first Unitarian Church in Hallowell, Maine, was erected June 9. We are informed that the Society expect to occupy it in September.

LIST OF NEW PUBLICATIONS.

Hints on Missions. By James Douglas, Esq. First American Edition, considerably improved and enlarged, with Notes, &c. by the American Editors.

The Greek Revolution, an Address delivered in Park Street Church, Boston, on Thursday, April 1, and repeated at the request of the Greek Committee in the Old South Church, on the Evening of April 14, 1824. By Sereno E. Dwight, Pastor of Park Street Church. Second Edition. S. T. Armstrong.

Sermons to Children. By Rev. Samuel Nott, jr.

Theology Explained and Defended in a Series of Sermons. By Timothy Dwight, S. T. D. LL. D. late President of Yale College. Third Edition.

Old Hundred Collection of Sacred Musick, or a Compilation of the most approved Psalmody, selected from various Authors, for the

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use of publick and social Worship. By Individuals of different religious Societies in Boston. Ezra Lincoln.

Moral Dignity of the Missionary Enterprise; a Sermon, by F. Wayland, jr. Third Edition.

A Sermon on the Manifestation of God; founded on 1 Timothy, iii. 16. By Joseph Richardson, Minister of the first Parish in Hingham.

First Annual Report of the American Society for promoting the Civilization and general Improvement of the Indian Tribes in the United States.

Boston Handel and Haydn Collection of Church Musick. A new Edition. Richardson & Lord.

The Recollections of Jotham Anderson, Minister of the Gospel. Boston. David Reed.

Christian Observer for January.

A Catechism, by Thomas Baldwin, D. D. being a Compendium of Christian Doctrine and Practice. Boston. Lincoln & Edmands.

Sermons preached in St. John's Church, Glasgow. By Thomas Chalmers, Minister of St. John's Church. 12mo. Philadelphia.

Gospel Advocate. Vol. VI. Nos. 3 and 4.

Missionary Herald. Vol. XX. Nos. 5 and 6.

Christian Spectator. Vol. VI. Nos. 5 and 6.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. VI. Containing Biographical Notice; Remarks on the Writings of Dr. Cogan; Letters to Wilberforce on the Doctrine of Hereditary Depravity.

The Friend of Peace. No. XII. Vol. 3.

Unitarian Miscellany. Nos. 41 and 42.

A Discourse pronounced before His Excellency William Eustis, the Honourable Council, and the two Houses, composing the Legislature of Massachusetts, May 26, 1824, being the Anniversary Election. By Daniel Sharp, Pastor of the third Baptist Church in Boston. Second Edition.

Sermons by the late Rev. David Osgood, D. D. Pastor of the Church in Medford. 1 Vol. 8vo.

Stories Explanatory of the Church Catechism. By Mrs. Sherwood, Author of several popular Works for Children. Burlington, N. J.

The Four Gospels of the New Testament in Greek, from the Text of Griesbach, with a Lexicon in English of all the Words contained in them; designed for the Use of Schools. Boston. Cummings & Hilliard.

Seventeen Discourses on Several Texts of Scripture; addressed to Christian Assemblies in Villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson. First American Edition.

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The Monitor, designed to improve the Taste, the Understanding, and the Heart. No. 4, for June.

Essays to do Good; addressed to all Christians; whether in publick or private Capacities. By the late Cotton Mather, D. D. F. R. S. A new Edition, improved by George Burder. From the latest London Edition. 12mo.

A Selection of Hymns and Psalms, for social and private Worship. Second Edition, enlarged and improved. Boston.

Baptist Magazine, for May.

Short Missionary Discourses, or Monthly Concert Lectures. By Enoch Pond, A. M. Pastor of the Church in Ward, Mass.

Regular Hymns, on a great Variety of Evangelical Subjects and Important Occasions; with Musical Directions, for all the Varieties of appropriate Expression. By Samuel Willard, Minister of the first Church in Deerfield. Boston. Richardson & Lord.

A Pronouncing Testament, for the Use of Schools. A New Edition, stereotyped.

Sunday School Gleanings; containing brief Memoirs and Interesting Anecdotes of Sunday School Children. By a Sunday School Teacher.

The Light of Truth in the Mind of Man, the only Rule of Faith and Practice; with some Observations upon the Formality and Idolatry of Religious Sects. Philadelphia.

A Plea for Ministerial Liberty; a Discourse delivered by Appointment, to the Directors and Students of the Theological Seminary of the Presbyterian Church at Princeton, May 17, 1824. By John M. Duncan, Pastor of the Presbyterian Church, Tammany Street, Baltimore. Cushing & Jewett.

Salvation by Christ; to which is added Remarks upon the Nature of Salvation by Christ, shewing that it is a Birth of Divine Life in Man, known long before the Appearance of our Lord in that Body that was born of the Virgin Mary, in which he did the Father's Will, and exemplified and displayed the Way and Work of Salvation, as a Union of God and Man; a Work of God *in* Man, and of Man by God, in a blessed Harmony and Cooperation. By that faithful Servant and Minister of Christ, Job Scott. Philadelphia. Emmor Kimber.

Remarks on Ministerial Exchanges. Boston. David Reed.

The Ministry of the Word committed to Faithful and Able Men; a Sermon preached at Middlebury, Vermont, on the fourth Anniversary of the North Western Branch of the American Education Society, January 14, 1824. By Absalom Peters, A. M. Pastor of the Congregational Church in Bennington. Published by the Society.

The Dying Believer committing his Soul to Christ; a Sermon on the death of Mrs. Cynthia Fairchild, who died at East Hartford,

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February 22, 1824, in the the 35th year of her age. By Thomas Robbins, Minister in East Windsor. Hartford.

An Inaugural Discourse, delivered on the 1st of January, 1824. By John H. Rice, Professor of Christian Theology in the Theological Seminary in Virginia. Richmond.

Seventh Annual Report of the American Society for Colonizing the Free People of Colour of the United States. With an Appendix. Washington. Davis & Force.

For the Trustees of the Publishing Fund.

Devotional Exercises for the Use of Young Persons; containing Reflections, and a Prayer for each Morning and Evening in the Week. By Charles Wellbeloved. Second American Edition.

INSTALLED.

April 27, Rev. Prince Hawes, over the Evangelical Congregational Church, in South Boston.—June 23, Rev. Joseph B. Felt, over a church in Hamilton.

ORDAINED.

April 10, Rev. Rufus W. Bailey, over the church in Pittsfield.—April 21, Rev. Moses Partridge, over the second church in Plymouth.—April 28, Rev. Alexander Phœnix, over the second church in Springfield.—May 9, Rev. Benjamin Woodbury, over the first church in Falmouth.—June 16, Rev. Sumner Lincoln, over the church in Gardner.

DIED.

In Boston, June 11, Samuel Parkman, Esq. aged 72 years; one of the most distinguished and eminent merchants; who raised himself to great opulence by his own industrious exertions, without losing any thing of the moderation and simplicity of his original character and manners, or his strong attachment to the retired habits of domestick life. He was peculiarly domestick in his feelings, devoted to his family and friends, and singularly successful in the difficult duty of family government and discipline. Affectionate and yet firm, by a judicious mixture of decision and kindness, he acquired and maintained to the last an unusually powerful influence with a numerous and most attached family. To them the loss of his counsels and affection is irreparable. He had been a professor of Christianity forty three years, and deacon in the second church twenty three years. To the interests of that church he was zealously devoted, and gave frequent proofs of his attachment by personal service and aid, which will long be remembered with gratitude. His last disease was sudden and painful. When informed that it must be fatal, he received the intelligence with perfect composure, and acquiesced without a murmur in the appointment of Heaven. Desirable as life continued to be, and to few was it more so, he yet surrendered it at once. He spoke with humility of his imperfections and unworthiness, and offered a fervent prayer that they might be forgiven, and that his sincere attempts to do his duty might be accepted; declaring his trust to be in the mercy of God through Jesus Christ. His death was thus consistent with his profession, and brought consolation with it to his friends.

TO READERS AND CORRESPONDENTS.

Several interesting articles of intelligence are unavoidably omitted

E. is under consideration.

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THE

Christian Examiner.

No. IV.] *July and August*, 1824. [Vol. I.

Miscellany.

THE NEW CREATION OF THE GOSPEL.

Among the many examples, which the Scriptures furnish, of the use of strong and figurative language, none have attracted more attention, or occasioned a greater diversity of interpretation, than those passages in the New Testament, which represent the moral changes in the character of Christians under the image of a new creation. The apostle declares that 'if any man be in Christ, he is a new creature;' that 'old things are passed away, and all things become new;' and he exhorts the Ephesians, to whom he writes, 'that they put off the old man, which is corrupt, and that they put on the new man, which after God is created in righteousness and true holiness.' This, it is allowed by all, is the language of figure, not to be understood in a strict and literal sense. Many examples of phraseology similar to this might be adduced. When a person changes his disposition, habits, or mode of life, we say, 'he has become a different person; he is not the same man he was before; he bears no resemblance to his former self; every thing about him is new.' In a great variety of cases, we should use these and similar expressions, without any doubt or qualification; without any apprehension of being misunderstood, or any suspicion that we were liable to the charge of falsehood. If a youth, who had been inat-

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tentive to his studies, disorderly in his behaviour, and obstinate in his disposition, should thoroughly reform, and become the reverse of all this, we should say, 'he is not the same youth,' and should probably use other expressions, which, if taken literally, would denote an entire change, not merely of temper and of conduct, but of powers and existence. If a man, who had indulged in habits of intemperance, profaneness, or idleness, should renounce these vicious habits, we should say, 'he has become a new man.' And, generally, any remarkable change in the conduct or character, is expressed in language similar to this. These remarks may aid us in an inquiry into the precise meaning of the Apostle in the texts we have adduced, and in other similar passages in his Epistles. It is important to ascertain this, to know whether we have partaken of the character, which they imply; and whether we have that relation to Christ by our faith and our lives, which will constitute us his disciples on earth, and heirs of his kingdom in heaven.

It may, *first*, be observed, that the Scriptures contain other passages similar to these, and alluding to the same change. Men are required to cease from all their transgressions, and to make to themselves new hearts and new spirits. Our Lord speaks more than once of the necessity of 'being born again,' of 'being converted, and of becoming like little children.' The Apostles speak of being 'created in Christ unto good works;' of being 'renewed in the spirit of our minds;' of being 'born again by the word of God.' We are likewise told, 'that in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, that worketh by love.' The same change is undoubtedly denoted in those passages, in which a figurative allusion is made to the condition of death and life. In the parable of the prodigal, our Lord speaks of the son, who was *dead*, but is *alive* again. The apostle John says, 'we know, that we have passed from death to life, because we love the brethren.' It will probably be admitted that all these expressions refer to the same change, and that they are all to be understood in a figurative sense. In order to describe a moral change, the sacred writers borrow language, which is literally descriptive of *other* changes, well known. But, from the very nature of figurative language, it is evident that these expressions are to be understood with

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limitation or reserve, and that they are not designed to be taken in their strict literal sense. No one can rationally suppose that there is a new creation, or new creature; a new birth; a new heart; or a literal raising from death to life in those, who become disciples of Christ. These expressions, therefore, figuratively denote that change of character and conduct, which results from a sincere faith in Christ's Gospel, and obedience to his precepts; which consists in turning from sin to righteousness.

It may be observed, in the *second* place, that the Scriptures describe the same change in terms more simple and literal. 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord,' &c. 'Cease to do evil.' 'Turn ye, for why will ye die.' 'Repent and be converted.' 'Ye turned,' says St. Paul, 'from idols to serve the living and true God.' 'Bring forth fruits, meet for repentance,' and many others. He who complies with the commands given in these and similar passages, experiences that change, which is necessary to his salvation; and it is highly important to remark, that these passages imply that this change is effected by the performance of duty, the voluntary exertion of our powers in the use of appointed means. It appears likewise from the class of texts last quoted, that men are required *to produce this change in themselves*, not indeed by any single effort of their own, but with that gracious aid, which God grants freely to all who seek it, and in the use of those means, which he has graciously established. If men comply with the command to forsake their wicked ways, and return to the Lord, or with the command to repent, then they do experience that change, which is represented as essential. No change of a different nature from this is required. In *repenting*, they become *new* creatures. In 'ceasing to do evil, and learning to do well,' 'old things pass away, and all things become new.' In the exercise of faith and charity, in habits of purity, temperance, and self-denial; in fine, in the practice of obedience, they make to themselves *new* hearts and *new* spirits. In this way they are born again, and are quickened to spiritual life.

Thirdly. This language is also used in the Scriptures as it is used in common life, or agreeably to its established import. We might reasonably expect, that when God gave a revela-

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tion to man, he would condescend to employ words and phrases in conformity to the general custom of mankind; and that he would neither adopt an unknown language, nor employ common expressions in a strange and unknown sense. Otherwise his communications would not be understood; they would be calculated to mislead. Expressions found in the Bible are not to be supposed to convey more than they would convey in books, or in common conversation. If we once depart from this rule, we are lost in the mazes of conjecture, and in all the wildness of fancy. For if the language of the Scriptures is not to be understood like other language, by what rule shall we be guided in the interpretation of it? The Scriptures themselves give us no intimation, that their language is unusual, nor do they furnish any rules for the interpretation of it. It is evident, then, that men are left to interpret that language, and to ascertain its meaning as they judge of the meaning of other writings. Now, if in any ordinary book, we should meet with a description of a change in the disposition or character of any person, and among other expressions, we should find the following, 'he became a new creature; nothing of his former character or habits remained; every thing about him became new,' what would be the natural inference from such expressions? Would any one imagine, that there had been a supernatural, unaccountable, or mysterious operation upon his mind; that there had been an actual erection of any new principle, or capacity, or power? or that any thing had taken place contrary to the laws of nature, or surpassing the faculties of the human mind? Would not every one consider the expressions as strong and figurative; forcibly describing a great change, but not intended to be understood as strictly or literally true? There would indeed be no necessity for excluding the divine agency from this change. On the contrary, this in various passages is clearly asserted, and there is nothing in the interpretation we have given of these terms in the least to exclude it. But the divine agency operates according to established laws in the *moral*, no less than in the *natural* world. It is according to an established course, that men are able to obtain the fruits of the earth, or to reap any advantage from their virtuous industry. Without any hesitation or any impropriety, we say of a husbandman, he is able to raise such and such

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productions; of the mechanician, he is able to construct such and such an instrument. We do not exclude divine agency in asserting this. We never mean, that they do it independently, or without divine aid; but we mean, that they do it according to fixed laws, and with the aid which is always granted. In like manner, men are qualified for those moral actions, which they are bound to perform; for those moral effects, which they are commanded to produce. By the use of appointed means, and with that divine influence, which is never wanting, they can become new creatures, acquire new *habits*, new *dispositions;* pursue new courses of life; cease to do evil and learn to do well; just as by diligence they acquire the knowledge of language or arts, or obtain the necessaries of life. In each case, they are dependent, yet perfectly able to do all that is required. In each case there must be the use of corresponding means, or no effect will follow, no improvement will be made, and no divine assistance imparted.

By interpreting the passages we have considered, and others of a similar import, in a strict, literal sense, many have been led to suppose, that men must be the subjects of a change, which is the effect of an immediate and supernatural operation of God; a change, in which they are entirely passive; in the production of which they can do nothing, and for which some have ventured to say, they could not even prepare themselves. But these ideas will not bear the examination of reason or common sense, and they are totally repugnant to the whole tenour of Scripture. *It is impossible that men should be passive in any thing, which is required of them as a duty, or as a condition of future happiness.* The simple fact that it is required, and the very nature of a duty, forbid this. Besides, it is irrational to suppose, that God would have created men with such natures, that they must literally be made again, before they can be happy; for the advocates of this doctrine believe that infants as well as adults need the change in question. In other words, those, who have never done wrong, need this change because their natures are corrupt. It would then follow that God gives man at his birth a nature, that fits him only for misery; a nature, which effectually prevents him from doing any good, and which no efforts of his own can change. But does not all this result from a misapprehension of figurative lan-

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guage? Can any one persuade himself that any passage of Scripture is intended to teach or to imply, that God requires duties of his creatures, which they cannot perform; duties too, for which they are incapacitated by the very nature, which he has given them? This would be as unjust and arbitrary, as it would be to require of them to cultivate their fields, and to produce a harvest in winter. No, God requires only what men have the power to perform. When, therefore, he commands men to cease to do evil, and to learn to do well, to make to themselves a new heart and a new spirit, to repent, and to be converted, to believe the Gospel, and to love God with all their heart, it follows that they have the power to do all this. We may be assured that God has given them all that is necessary, for the performance of these duties; that the aid which he furnishes, is common to all; not confined to a few, or given on arbitrary principles. It also follows that those passages, which represent the renewal of the heart, or the change of character, as the work of God, are to be understood precisely as we should understand them if they were applied to outward blessings. Without any qualification, we say, God gives us our food, our raiment, the various fruits of the earth, and the comforts of life. But how does he give them? Plainly by connecting them with our industry. In like manner, how does he quicken men and give them a new heart? By connecting these effects with their own efforts; promising, in the one case, a blessing on laudable industry, in the other divine assistance in answer to prayer. We are not required to become new creatures without divine aid; neither are we required to provide for ourselves the comforts of life, without the same aid. In both, it is *blessing on endeavour;* with this difference, that as to temporal goods we may be disappointed. It may please God to withhold them; but that in the things spiritual, in seeking after holiness, no sincere effort can be lost. W. B.

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ACCOUNT OF THE CONGREGATIONAL MINISTERS OF BOSTON.

[At the request of several of our subscribers, we republish the following interesting collection of historical facts, originally furnished to the Christian Register. A few errours, which appeared in the first impression, have been kindly corrected for us by the compiler.]

In estimating the age or ministry, the nearest year is invariably computed. I. stands for installed; O. for ordained; H. U. for Harvard University; Y. C. for Yale College; N. H. for Nassau Hall; U. C. for Union College; W. C. for Williams' College. The fourth column designates the churches. F. C. stands for First Church; S. C. for Second Church; O. S. for Old South; B. S. for Brattle Square; N. N. for New North; N. S. for New South; N. B. for New Brick; F. S. for Federal Street; H. S. for Hollis Street; W. C. for West Church; Ben. S. for Bennet Street; S. S. for School Street; P. S. for Park Street; E. S. for Essex Street; S. B. for South Boston.

		Native Place.	*Educated.*	*Churches.*	*I. or O.*	*Ob.*	*Age.*	*Min.*
1	*John Wilson,*	Windsor, Eng.	England	F. C.	I. 27 Aug. 1630	ob. 7 Aug. 1667	78	
2	John Cotton,	Derby, Eng.	England	F. C.	I. 17 Oct. 1633	ob. 23 Dec. 1652	67	
3	John Mayo,			S. C.	*O. 9 Nov. 1655	dis. 1672		
4	John Norton,	Stortford, Eng.	England	F. C.	I. 23 July 1656	ob. 5 April 1663	57	
5	John Davenport,	Coventry, Eng.	England	F. C.	I. 9 Dec. 1668	ob. 15 Mar. 1670	73	
6	James Allen,	Eng.	England	F. C.	I. 9 Dec. 1668	ob. 22 Sept. 1710	78	
7	*Increase Mather,* D. D.	Dorchester,	H. U. 1656	S. C.	O. 27 May 1669	ob. 23 Aug. 1723	85	54
8	*Thomas Thacher,*	Sarum, Eng.	England	O. S.	I. 16 Feb. 1670	ob. 15 Oct. 1678	53	34
9	John Oxenbridge,	Daventry, Eng.	England	F. C.	I. 10 April 1670	ob. 28 Dec. 1674	65	
10	Samuel Willard,		H. U. 1659	O. S.	I. 10 April 1678	ob. 12 Sept. 1707	68	

* Ob. May 1676.

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		Native Place.	Educated.	Churches.	I. or O.		Ob.		Age.	Min.
11	*Cotton Mather*, D. D.	Boston,	H. U. 1678	S. C.	O. 13 May 1684		ob. 13 Feb.	1728	65	4
12	Benjamin Wadsworth,	Milton,	H. U. 1690	F. C.	*O. 8 Sept. 1696		dis. 16 June	1725		
13	Benj. Colman, D. D.	Boston,	H. U. 1692	B. S.	O. 4 Aug. 1699		ob. 29 Aug.	1747	73	48
14	Ebenezer Pemberton,	Boston,	H. U. 1691	O. S.	O. 28 Aug. 1700		ob. 13 Feb.	1717	45	16
15	Thomas Bridge,	Hackney, Eng.	England	F. C.	I. 10 May 1705		ob. 26 Sept.	1715	58	
16	Joseph Sewall, D. D.	Boston,	H. U. 1707	O. S.	O. 16 Sept. 1713		ob. 27 June	1769	80	56
17	John Webb,	Braintree,	H. U. 1708	N. N.	O. 20 Oct. 1714		ob. 16 April	1750	63	35
18	William Cooper,	Boston,	H. U. 1712	O. S.	O. 23 May 1716		ob. 13 Dec.	1743	50	28
19	Thomas Foxcraft,	Cambridge,	H. U. 1714	F. C.	O. 20 Nov. 1717		ob. 16 June	1769	73	52
20	Thomas Prince,	Sandwich,	H. U. 1707	O. S.	O. 1 Oct. 1718		ob. 22 Oct.	1758	72	40
21	Samuel Checkley,	Boston,	H. U. 1715	N. S.	O. 22 Nov. 1719		ob. 1 Dec.	1769	73	50
22	William Waldron,	Portsmouth, N. H.	H. U. 1717	N. B.	O. 23 May 1722		ob. 20 Sept.	1727	31	5
23	Peter Thacher,	Boston,	H. U. 1696	N. N.	I. 28 Jan. 1723		ob. 1 Mar.	1739	61	31
24	Joshua Gee,	Boston,	H. U. 1717	S. C.	O. 18 Dec. 1723		ob. 22 May	1748	50	25
25	Charles Chauncy, D. D.	Boston,	H. U. 1721	F. C.	O. 25 Oct. 1727		ob. 10 Feb.	1787	82	59
26	William Welsteed,	Boston,	H. U. 1716	N. B.	O. 27 Mar. 1728		ob. 29 Sept.	1753	58	26
27	*Samuel Mather*, D. D.	Boston,	H. U. 1723	Ben. S.	O. Nov. 1732		ob. 27 June	1785	79	53
28	Mather Byles, D. D.	Boston,	H. U. 1725	H. S.	O. 20 Dec. 1733		dis.	1776	82	
29	William Hooper,	Scotland,	Scotland	W. C.	‡O. 18 May 1737		dis. 19 Nov.	1746		30
30	Ellis Gray,	Boston,	H. U. 1734	N. B.	O. 27 Sept. 1738		ob. 17 Jan.	1753	37	14
31	Andrew Eliot, D. D.	Boston,	H. U. 1737	N. N.	O. 14 April 1742		ob. 13 Sept.	1778	59	36
32	*Samuel Cooper*, D. D.	Boston,	H. U. 1743	B. S.	O. 22 May 1746		ob. 20 Dec.	1783	58	38
33	Jonathan Mayhew, D. D.	Martha's Vineyard,	H. U. 1744	W. C.	O. 17 June 1747		ob. 8 July	1766	46	19
34	*Samuel Checkley, jr.*	Boston,	H. U. 1743	S. C.	O. Sept. 1747		ob. 19 Mar.	1768	44	21

* Ob. 17 March 1737. † Ob. 5 July 1788. ‡ Ob. 14 April 1767.

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		Native Place.	Educated.	Churches.	I. or O.	Ob.	Age.	Mos.
35	Andrew Croswell,	Charlestown,	H. U. 1728	S. S.	I. 1748	ob. 12 April 1785	77	49
36	*Eben'r Pemberton*, D. D.	Boston,	H. U. 1721	N. B.	I. 16 March 1745	ob. 9 Sept. 1777	72	51
37	Alexander Cuming,	N. J.		O. S.	I. 25 Feb. 1761	ob. 25 Aug. 1763	37	
38	Penuel Bowen,	Woodstock, Con.	H. U. 1762	N. S.	O. 30 April 1766	dis. 9 May 1772		
39	Samuel Blair, D. D.		N. H. 1760	O. S.	I. 19 Nov. 1766	dis. 10 Oct. 1769		
40	Simeon Howard, D. D.	Bridgewater,	H. U. 1758	W. C.	O. 6 May 1767	ob. 13 Aug. 1804	72	37
41	John Lathrop, D. D.	Norwich, Con.	N. H. 1763	S. C.	*O. 18 May 1768	ob. 4 Jan. 1816	77	48
42	John Bacon,		N. H. 1765	O. S.	†I. 25 Sept. 1771	dis. 8 Feb. 1775	83	
43	John Hunt,	Northampton,	H. U. 1764	O. S.	O. 25 Sept. 1771	ob. 20 Dec. 1775	31	4
44	Joseph Howe,		Y. C. 1765	N. S.	O. 19 May 1773	ob. 25 Aug. 1775	28	2
45	Ebenezer Wight,	Dedham,	H. U. 1776	H. S.	‡O. 25 Feb. 1778	dis. 1788	71	
46	John Clarke, D. D.	Portsmouth, N. H.	H. U. 1774	F. C.	O. 8 July 1778	ob. 2 April 1798	43	20
47	Joseph Eckley, D. D.	London,	N. H. 1772	O. S.	O. 27 Oct. 1779	ob. 30 April 1811	61	32
48	*John Eliot*, D. D.	Boston,	H. U. 1772	N. N.	O. 3 Nov. 1779	ob. 14 Feb. 1813	59	33
49	Oliver Everett,	Dedham,	H. U. 1779	N. S.	§O. 2 Jan. 1782	dis. 26 May 1792	50	
50	Peter Thacher, D. D.	Milton,	H. U. 1769	B. S.	I. 12 Jan. 1785	ob. 16 Dec. 1802	51	32
51	Jeremy Belknap, D. D.	Boston,	H. U. 1762	F. S.	I. 4 April 1787	ob. 20 June 1798	54	31
52	*Samuel West*, D. D.	Martha's Vineyard,	H. U. 1761	H. S.	I. 12 Mar. 1789	ob. 10 April 1808	70	44
53	*John T. Kirkland*, D. D.	Stockbridge,	H. U. 1789	N. S.	O. 5 Feb. 1794	dis. Nov. 1810		
54	John S. Popkin, D. D.	Boston,	H. U. 1792	F. S.	O. 10 July 1799	dis. 28 Nov. 1802		
55	*William Emerson*,	Concord,	H. U. 1789	F. C.	I. 16 Oct. 1799	ob. 12 May 1811	42	19

* Dr. Lathrop was first settled over the Old North Church. Its meeting house was destroyed by the British, during the siege of Boston, in 1775; and on June 27, 1779, the Old North Church and Congregation united with the New Brick society, with Dr. Lathrop for their pastor, and have since been denominated the Second Church.

† Ob. November 1820. ‡ Ob. September 1821. § Ob. December 19 1802.

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		Native Place.	*Educated.*	*Churches.*	*I. or O.*	*Ob.*	*Age.*	*Min.*
56	Wm. E. Channing, D.D.	Newport, R. I.	H. U. 1798	F. S.	O. 1 June 1803			
57	*Joseph S. Buckminster,*	Portsmouth, N. H.	H. U. 1800	B. S.	O. 30 Jan. 1805	ob. 9 June 1812	28	7
58	Charles Lowell, D. D.	Boston,	H. U. 1800	W. C.	O. 1 Jan. 1806			
59	Joshua Huntington,	New London, Con.	Y. C. 1804	O. S.	O. 18 May 1808	ob. 11 Sept. 1819	34	11
60	Horace Holley,	Salisbury, Con.	Y. C. 1803	H. S.	I. 9 Mar. 1809	dis. 24 Aug. 1818		
61	Edw. D. Griffin, D. D.*		Y. C. 1790	P. S.	I. 31 July 1811	dis. 1815		
62	*Samuel C. Thacher,*	Boston,	H. U. 1804	N. S.	O. 15 May 1811	ob. 2 Jan. 1818	32	7
63	John L. Abbot,	Andover,	H. U. 1805	F. C.	O. 14 July 1813	ob. 17 Oct. 1814	31	1
64	Francis Parkman,	Boston,	H. U. 1807	N. N.	O. 8 Dec. 1813			
65	*Edward Everett,*	Dorchester,	H. U. 1811	B. S.	O. 9 Feb. 1814	dis. 5 Mar. 1815		
66	Nath'l L. Frothingham,	Boston,	H. U. 1811	F. C.	O. 15 Mar. 1815			
67	*Henry Ware, jr.*	Hingham,	H. U. 1812	S. C.	O. 1 Jan. 1817			
68	*Sereno E. Dwight,*	Greenfield, Con.	Y. C. 1808	P. S.	O. 3 Sept. 1817			
69	John G. Palfrey,	Boston,	H. U. 1815	B. S.	O. 17 June 1818			
70	Fr. W. P. Greenwood,	Boston,	H. U. 1814	N. S.	O. 21 Oct. 1818	dis. Dec. 1820		
71	James Sabine,	Eng.		E. S.	I. 27 Jan. 1819	dis. 20 Feb. 1822		
72	John Pierpont,	Litchfield, Con.	Y. C. 1804	H. S.	O. 14 April 1819			
73	Benjamin B. Wisner,	Phillipsburgh, N. Y.	U. C. 1813	O. S.	O. 21 Feb. 1821			
74	Samuel Green,	Stoneham,	H. U. 1816	E. S.	I. 27 Mar. 1823			
75	Prince Hawes,		W. C. 1805	S. B.	I. 28 April 1824			
76	Ezra Stiles Gannett,	Cambridge,	H. U. 1820	F. S.	O. 30 June 1824			

* There is some doubt whether Dr. Griffin was a Congregational Minister. He was, however, the minister of a Congregational Church.

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The names in Italicks designate ministers' sons

Of these, 26 have been natives of Boston;
10 were educated in England;
1 " " in Scotland;
52 " " in Harvard University;
6 " " in Yale College;
4 " " in Nassau Hall;
1 " " in Union College;
1 " " in Williams College;
1 " unknown;
25 have had the degree of D. D.
17 were sons of clergymen;
4 have been Presidents of Harvard University;
4 were chosen to the office, who declined it;
2 are Presidents of other colleges; and
2 are Professors at our neighbouring University.

It will be observed that 52 of those first mentioned in this list have deceased. Of 37 an account may be found in Eliot's and Allen's Biographical Dictionaries.

One turned Episcopalian; and one has become a Presbyterian.

Of the whole number 23 have been installed; 53 ordained; and 16 have taken a dismission.

There have died in the ministry in Boston 48, the average of whose ages has been $57\frac{1}{14}$ years.

Of the 40, who have finished their course in Boston, the date of whose ordination or installation and decease is known, the average of their ministry is $31\frac{3}{76}$ years.

There have passed their whole ministry in Boston 32, the average of whose ministry was $29\frac{3}{4}$ years; and of the age of 31 of them $55\frac{1}{31}$ years.

Seven only have died out of the ministry; and two are now living, who have no pastoral charge. There are eleven houses of worship for Congregationalists, and one is building.

The present incumbents of Congregational Churches are 12; and there is one vacancy.

There have been 16 Congregational Churches in Boston, gathered according to the usages of our fathers. Of these, one of the houses, on the demise of Dr. Samuel Mather, was sold to the Universalists, and has ever since remained the

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First Universalist Church in Boston. The seventh church is merged in the second.

The church in School street became extinct, at the death of the Rev. Mr. Croswell.

The Church in Federal street was Presbyterian, till the installation of Dr. Belknap, when it became, and has ever since remained, a Congregational Church.

Three of the nominally Congregational Churches have no appropriate houses of worship. One meets in a school-house, Buttolph street; one in a school house, in South Boston; and the other, in the same part of the city, of which the Rev. Prince Hawes was recently installed pastor, assemble in a private room.

A commodious house for worship, between North and South Allen streets, is in a state of forwardness, for which no Church has yet been gathered.

Of the 48, whose ages have been known, at the time of their death,

3	died	between	80 and 90
13	"	"	70 and 80
7	"	"	60 and 70
11	"	"	50 and 60
5	"	"	40 and 50
7	"	"	30 and 40
2	"	"	20 and 30

So that precisely one third lived to the advanced age of 70 and upwards. Seven had arrived at half a century in their ministerial life.

The following have been Collegiate pastors, at different periods in the history of Boston.

I.

Wilson and Cotton,
Wilson and Norton,
Davenport and Allen,
Allen and Oxenbridge,
Allen and Wadsworth,
Allen, Wadsworth, & Bridge,
Wadsworth and Foxcroft,
Foxcroft and Chauncy,
Chauncy and Clarke.

II.

Mayo and I. Mather,
I. Mather and C. Mather,
C. Mather and Gee,
Gee and S. Checkley, jr.

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III.

T. Thacher and Willard,	Sewall and Cuming,
Willard and Pemberton,	Sewall and Blair,
Pemberton and Sewall,	Bacon and Hunt,
Sewall and Prince,	Eckley and Huntington.

IV.

Colman and W. Cooper, Colman and S. Cooper.

V.

Webb and P. Thacher, Webb and A. Eliot.

VI.

Checkley and Bowen.

VII.

Welsteed and Gray.

VIII.

Channing and Gannett.

Order, in which Congregational ministers have died in Boston, with their ages, and the period of their ministry in Boston.

		Ages.	Min. in Bost.
1 John Cotton,	23 December 1652	67	19
2 John Norton,	5 April 1663	57	7
3 John Wilson,	7 August 1667	38	37
4 John Davenport,	15 March 1670	73	1
5 John Oxenbridge,	28 December 1674	65	5
6 Thomas Thacher,	15 October 1678	53	9
7 Samuel Willard,	12 September 1707	68	29
8 James Allen,	22 September 1710	78	42
9 Thomas Bridge,	26 September 1715	58	10
10 Eben'r Pemberton,	13 February 1717	45	16
11 Increase Mather, D. D.	23 August 1723	85	54
12 William Waldron,	20 September 1727	31	5
13 Cotton Mather, D. D.	13 February 1728	65	44
14 Peter Thacher,	1 March 1739	61	16
15 William Cooper,	13 December 1743	50	28
16 Benj. Colman, D. D.	29 August 1747	73	48
17 Joshua Gee,	22 May 1748	50	25

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			Ages.	Min. in Bost.
18	John Webb,	16 April 1750	63	35
19	Ellis Gray,	17 January 1750	37	14
20	William Welsteed,	29 September 1753	58	26
21	Thomas Prince,	22 October 1758	72	40
22	Alexander Cuming,	25 August 1763	37	2¼
23	Jonathan Mayhew, D. D.	8 July 1766	46	19
24	Samuel Checkley, jr.	19 March 1768	44	21
25	Thomas Foxcroft,	16 June 1769	73	52
26	Joseph Sewall, D. D.	27 June 1769	80	56
27	Samuel Checkley,	1 December 1769	73	50
28	Joseph Howe,	25 August 1775	28	2
29	John Hunt,	20 December 1775	31	4
30	Eben'r Pemberton, D. D.	9 September 1777	72	23
31	Andrew Eliot, D. D.	13 September 1778	59	36
32	Samuel Cooper, D. D.	20 December 1783	58	38
33	Andrew Croswell,	12 April 1785	77	37
34	Samuel Mather, D. D.	27 June 1785	79	53
35	Charles Chauncy, D. D.	10 February 1787	82	59
36	John Clarke, D. D.	2 April 1798	43	20
37	Jeremy Belknap, D. D.	20 June 1798	54	11
38	Peter Thacher, D. D.	16 December 1802	51	18
39	Simeon Howard, D. D.	13 August 1804	72	37
40	Samuel West, D. D.	10 April 1808	70	19
41	Joseph Eckley, D. D.	30 April 1811	61	32
42	William Emerson,	12 May 1811	42	12
43	Joseph S. Buckminster,	9 June 1812	28	7
44	John Eliot, D. D.	14 February 1813	59	33
45	John L. Abbot,	17 October 1814	31	1
46	John Lathrop, D. D.	4 January 1816	77	48
47	Samuel C. Thacher,	2 January 1818	32	7
48	Joshua Huntington,	11 September 1819	34	11

But what is most material to observe, is, that of the 76 Congregational ministers, who have been settled in Boston, not one has been deposed for even the suspicion of immorality.

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The five celebrated Johns,* who, in the early settlement of the town, were placed in immediate succession over the First Church, exercised an almost unbounded influence in civil, as well as ecclesiastical concerns. They indeed attained to this pre-eminence, equally by their talents and their virtues. It was to have been expected that such men would become the earliest victims of the abominations in church and state, which threatened to desolate the mother country. It was a similar insupportable tyranny, at the beginning of the French Revolution, to which our capital has been indebted during a quarter of a century, for two of the brightest ornaments of the Gallican church.

But not to the early history of Boston must our attention be confined for men eminent in the clerical profession. It has enjoyed a full proportion of such characters in every succeeding generation.

Our capital has not indeed been unmindful of the advantages, which she has in this respect possessed; nor of her correspondent obligations. It would be difficult to point to any section of christendom, where the ministers of the Gospel have been uniformly treated with greater attention, respect, and affection. So notorious is the truth of this remark, that Boston has been proverbially characterized as THE PARADISE OF CLERGYMEN. May this continue to be her glory; and may she bring forth in more and more copious harvests, the best fruits of religious institutions, inherited from our fathers, nurtured with pious care, and blessed with the smiles of a benignant Providence.

NOTES UPON THE BIBLE—No. IV.

OUR judgment of the purity, in which we have the text of the New Testament, must be derived in some measure from its correspondence with the ancient versions; and our means of correcting any errours, that have crept into it, must be drawn in an equal degree from a comparison of the present text with those versions.

* Wilson, Norton, Cotton, Davenport, and Oxenbridge.

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With the exception of the Gospel according to Matthew, and the Epistle to the Hebrews, the books of the New Testament were written in the Greek language. *Those* are believed to have appeared first in the Hebrew, or, more properly speaking, in what has been sometimes called the Syro-Chaldaick dialect; not the pure, unmixed Hebrew, such as was used by the nation of Israel before the captivity, and in which the earlier Jewish Scriptures were written; but the dialect which was spoken by the Jewish nation after their return from their long exile in Babylon. It was a mixture of the ancient Hebrew with the Chaldee, which was the language they had occasion to use in Babylon, and the Syriack, with which it was blended by their intercourse with their neighbours after their return.

The exception which I have mentioned expresses the general opinion of critioks. But it is not universal. There are those who maintain that *these*, as well as the other books, were originally written in Greek. But whether it was so or not, what is certain is, that they were translated into Greek at a very early period, and were used chiefly, if not altogether in that language. The use of the original indeed appears to have been entirely superseded by the translation, before any ancient version of the New Testament was made, of which there are any remains, or of which even the knowledge has been transmitted down to our times.

It is not easy, perhaps not even possible, now to ascertain, what was the exact date of the earliest version of the New Testament. Nor are the claims to superiour antiquity, urged in favour of two of them, settled beyond dispute. The preference however has been generally allowed to those of the Old Syriack, which is thought to have been made before the middle of the second century. This excellent version, 'the very best translation of the New Testament,' says Michaelis, 'that I have ever read, was made at Edessa, a city where the christian religion was planted in the first century, was adopted by its sovereigns, who erected churches with all the magnificence of heathen temples, and was thence early and widely propagated in the Eastern parts of Asia; a city also whose language was Syriack, and which was, during many ages, the Eastern metropolis of the christian world.' This version is called the *Peshito* or *literal*, or, as the author just referred to thinks more properly rendered, the *pure*, *accurate*,

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uncorrupted, a title supposed to be given it to express confidence in its fidelity; since it is in fact *less literal*, though *more faithful*, than another version into the same language, the Philoxenian, which was made afterward in the fifth or sixth century.

The version first mentioned, the Old Syriack, it will be easily seen, must have high critical authority, and be of eminent use in ascertaining the original reading of the text; for as it is older by several centuries than the most ancient Greek manuscripts now extant, it ascertains to us, (which is very important,) what were the readings of at least one manuscript of that very early date, that is, the one from which that version was made. It is not indeed incredible, that the very *autographs* of the Apostles were yet in being, and that this version may have had the advantage of being compared with them. And besides this circumstance of its unquestionable antiquity, there is another, that contributed to the excellence ascribed to it by Michaelis, and before him by Prideaux, who declares it to be 'the best translation we have of the sacred writings in any ancient language;' viz. the affinity of the language with that, which was spoken by the Jews in our Saviour's time. 'So great,' says the former of these criticks, 'is the affinity of the Syriack to the dialect of Palestine, as to justify the assertion, in some respects, that the Syriack translator has recorded the actions and the speeches of Christ in the very language in which he spoke.'*

* To the antiquity and value of this version we have the testimony of Bishop Lowth, which, though applied by him particularly to the Old Testament, is equally applicable, so far as the application is required, to the New; 'that it stands next in order of time to the Chaldee paraphrase of Jonathan, and is of superiour usefulness and authority in ascertaining and in explaining the original text; and that it is supposed to have been made as early as the close of the first century.' In these opinions of the age, and of the authority of this venerable version, we have the concurrence also of other criticks. Marsh, however, in his notes on Michaelis, holds a different opinion. He thinks the earliest certain evidences of its existence are found in the quotations from it in the works of Ephrem the Syrian, in the fourth century; and that, although it may have existed one or two centuries before that time, it cannot possibly have been made earlier than the middle of the second. The only ground of this opinion, so strongly stated, is that 'not till that time were the several books of the New Testament collected into one volume.' But a conclusion seems to me here to be drawn beyond what the premises will warrant. I can perceive no ground for asserting, that the several books of the New Testament *cannot possibly* have been translated separately, before they were collected together into a single volume.

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The version, whose claim to antiquity stands next to that of the Old Syriack, if indeed it be inferiour, is the Latin.

As the Eastern Christians, in the extensive countries, that made use of the several dialects of the Syriack, had the New Testament early translated into their native tongue; so also the Western Christians, whose vernacular tongue was Latin, must have been equally desirous of having the writings, which contained the history, and taught the doctrines of their faith, in their own tongue.

Before the time of Jerome, who flourished at the close of the fourth century, and was the author of a corrected edition of the whole Bible in Latin, which is known by the title of the Latin Vulgate, there appear to have been several Latin versions of different degrees of merit; one of which, the *vetus Italica*, which can now no longer be distinguished from the others, had a higher degree of authority attributed to it, than the rest. Of the origin and the authors of these versions no distinct history remains. They had been long in the hands of Christians before the age of Jerome; and no better account can probably now be given of them than that, which was given of them by his cotemporary Augustin. He says, that 'on the first promulgation of Christianity, every person who got possession of a Greek manuscript, and knew somewhat of the two languages, set about translating the Scriptures.'

This passage of Augustin renders probable the supposition of Ridley and Michaelis, as to the origin of these various Latin versions. 'The New Testament was read in the christian churches in the same manner, as the Old Testament was in the Jewish Synagogues. As the Jews, after reading the original Hebrew, explained it by a Chaldee paraphrase; so the christian bishops and publick teachers expounded the passages in Latin, which they first read in Greek. In the beginning this was done *ex tempore;* but, by degrees, in order to facilitate the public service, these translations were committed to writing, and at length copies were communicated to the different members. We may thus account for their great multiplicity, variety, and the confusion and inconvenience, which two or three centuries had introduced, when it was remedied by the learned and critical labours of Jerome.'

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That eminent scholar, better qualified for the task than any other man of that, or of any succeeding age, for several centuries, undertook the labour, which he executed with great ability and success, of furnishing a complete version of the New Testament in Latin, from the old Italick, corrected with care by the Greek text. Of the Old Testament also, which had before been translated only from the Septuagint, he gave a complete Latin version from the original Hebrew. This version, usually known by the name of *the Vulgate*, got into general use in the Western churches, superseded the use of all others, and was declared *authentick* by the Council of Trent at the beginning of the reformation. By the reformers it was, however, on the other hand, decried as extremely faulty. At a time, when it was the highest accomplishment of a scholar to write elegant Latin, the literal translation of the Vulgate was regarded with a very unreasonable contempt. It seems not to have been considered at that time how much this very circumstance must increase its value, as a means of ascertaining what was the reading of the Greek text at the early period, at which the version was made, or at least at the time, that it was corrected by Jerome. Later criticks have duly appreciated this circumstance, and the version has accordingly risen into higher estimation with learned divines of the protestant faith. It has been found, and the estimation of its value has risen with the discovery, that its variations from the received text were of less importance than was then imagined, since the manuscripts, which were used for the first printed editions, were modern compared with that, from which this version was taken; and besides, that in general, the more ancient was the manuscript or version, with which it was compared, the closer was found to be their agreement together.

The christian religion was early embraced in Egypt. Toward the close of the second century, we find at Alexandria a church, a bishop, and a flourishing catechetical school, at the head of which were placed successively Pantænus, Clement, and in the beginning of the third century, Origen, the most learned divine, and probably the most accomplished scholar of the age in which he lived.

The Greek language had been used here since the conquests of Alexander. It was spoken in the court of the Ptole-

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mies, and it was the language in which the writings of Clement, Origen, Cyril, and Athanasius appeared. But the ancient language of the country was not at this period lost, and a dialect, formed by a mixture of the old Egyptian and the Macedonian Greek, constituted what was called the Coptick, and was the common language of the country. Into this language the New Testament appears to have been translated at least as early as the fourth or fifth century. A version, as yet less known than the one just mentioned, but believed to be of still higher antiquity, as high even as the second century, was made in Upper Egypt into the language of that country, and is called the Sahidick. These versions appear to have been made direct from the original Greek, and from independent copies.*

There are several versions of the New Testament into the Arabick language; but, as we have no reason to believe that any of them are older than the 7th or 8th century, and as they appear to have been translations, not from the Greek text only, but from the Syriack, the Coptick, and the Vulgate versions, that were before in use in the several countries over which Mahomet extended his conquests, they can be of but little use for purposes of criticism,—can make but small addition to the means either of establishing or correcting the text we have of the sacred writings.

The Ethiopick is a version of earlier date. It must have existed as early as the fourth century, for it is mentioned by Chrysostom, who flourished at the close of that century. It is a translation immediately from the Greek, and is from that circumstance of high authority and of great value. It is, however, to be regretted that the value of this version is diminished not a little by the imperfection of the copy, and the difficulty of procuring one more pure.

Of all the oriental versions, we have the most distinct account of the origin of the Armenian. This version was

* These two versions, the Coptick and Sahidick, the former especially, were highly valued by that eminent critick and distinguished biblical scholar, Gilbert Wakefield; who often appeals to them and follows them in preference to other authorities. These versions, together with the Ethiopick, afterward to be noticed, carry a higher authority with him, than any single manuscript, even the most ancient; and it is believed that he sometimes follows their authority in readings, in which they have the support of no manuscript of the original Greek now existing.

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made at the beginning of the fifth century, in the first place from the Syriack, and afterward most carefully corrected by a comparison with the original Greek. It is by some criticks, particularly the Prussian counsellor La Croze, deemed of very high authority, and of eminent use.

The Persick, which I notice last of the Oriental versions, being of unknown antiquity, and a translation not direct from the Greek, but evidently from the Syriack, can be of use only as a help in correcting the text of the Syriack version. This, though a subject of but secondary consideration, is not to be overlooked as wholly unimportant. A valuable object is attained when it can be ascertained, what was the reading of an important version near the time, when it was made from the original; for we have thus an approximation to the knowledge of what the original itself was at that time. If, for example, a contested text be found in the Syriack version, and there be no reason for suspecting it to be *there* an interpolation, the conclusion is very certain, that it made a part of the original text at the time when that version was made. The reading accordingly is traced back to as early a period, as you can carry back the version itself. By the same rule, and with the same restrictions, the evidence is conclusive that a text found in the Persick existed in the Syriack at the time when that version was made from it.

As the books of the New Testament were thus early translated into the languages of the several nations, which constituted the Eastern church, so, if we turn our attention to the Western it will appear, that, wherever the knowledge of Christianity was extended, its sacred books were soon translated into the common language of the country. The holy doctrines, by which they were to regenerate the world, were not trusted to the uncertainty of oral tradition; were not left to the insecurity, the corruption, and the changes, to which every thing must be subject, which is not committed to writing. The missionaries, who were sent forth, carrying abroad with them the apostolick writings, which contained the faith they were to preach, in the language in which they had learnt it themselves, must communicate it to those, whom they addressed, in a language, which they understood. This, during the apostolick age, was facilitated by the miraculous gifts, by which they were fitted for their extraordinary ministry.

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But when these gifts ceased, and the propagation of the Gospel was left to the operation of ordinary means, what before had been done by the preacher himself must be accomplished in some other way; and the most obvious and effectual substitute was that, which the preachers adopted. Versions of the New Testament were accordingly made into the language of every people, who received the christian religion; and all those inhabitants of different countries, who, on the day of Pentecost, heard the Apostles speak every one in his own tongue, in a subsequent age were enabled to *read*, what was then *heard*, in their native language.

Of the four Asiatick and three African versions, of which some account has been given, all of high antiquity and of considerable authority, the Syriack has clearly the highest claims, whether regard be had to its antiquity, its extensive use, or the means which remain of ascertaining the genuineness of the present text.

Of the European versions, of which I shall next give a very brief account, the Latin has in all these respects claims not less decisive. It was unquestionably of earlier date, and of far more extensive use than either of the other Western versions. Only two other versions indeed, in the languages of Europe, have any claim to considerable antiquity, or any pretension to an independent source,—i. e. to have been translated immediately from the Greek. All the other versions into the languages of Europe are comparatively modern. They were made during the middle ages, and, as is well known, not from the original Greek, but from the Latin Vulgate. From the time of Jerome to that of the reformation, copies of the Greek text were scarcely known in the Western Church.

The two versions to which I refer as having an earlier origin and a higher parentage, are the *Gothick* and the *Slavonick* or *Russian;* and of these, the Gothick is on some accounts the most remarkable.

The author of this version has had the rare privilege of having his name descend to posterity with those fragments of his work, which have survived the ravages of time; and what is most remarkable, and probably an *unique* in literary history is, that those fragments are the only remaining monuments of the language in which they were written.

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It was about the middle of the fourth century, when the version in question was made. It was a translation of the whole Bible from the Greek, by Ulphilas, bishop of Bulgaria, for the use of those Goths, who had settled in Dalmatia, and embraced Christianity. This celebrated divine not only translated the Bible for his rude countrymen, but invented also the alphabet in which it was written.

Two portions only of this remarkable work now remain. One of these is a copy of the Four Gospels, but not entire. This is known as the *Codex Argenteus*. It is written on vellum in letters of silver, except the initials, which are of gold; from which circumstance it derives its name.* The other is known as the *Codex Carolinus*. It is written, like the other, on vellum, but consists of nothing more than a small part of the Epistle to the Romans, the rest of the copy having been torn out by a librarian, who was ignorant of its value, to be used as coverings for other books. These fragments, I have observed, are all that the diligence of modern research has been able to discover in the language and the character, in which they are written.

The *Slavonick* or *Russian* version is the only remaining one, entitled by its origin and antiquity to our present notice, as leading to a knowledge of the original text, or furnishing the means of ascertaining its purity or correcting its faults. This version was made in the ninth century, and is a translation directly from the Greek. It has the advantage of being a very literal translation, and is less liable, than some of the other versions, to the suspicion of having been altered, for the purpose of accommodating its readings to those of a text supposed to be more correct. It is sometimes not easy to ascertain how far the value of a copy, or of a version, has been impaired by liberties of this kind, which have been taken with it.

* 'Of this important manuscript,' says Michaelis, 'we have no knowledge prior to the discovery of it in the Abbey of Werden in Westphalia, whence it was brought to Prague, and there, falling into the hands of the Swedes, was sent to Sweden. After lying sometime in the library of Queen Christina, it suddenly disappeared, without any one being able to account for the loss. It was again brought to light in the Netherlands. Some have supposed, that Isaac Vossius received it as a present from the Queen; others that he brought it away by stealth. It was repurchased for 600 dollars and presented to the University of Upsal, where it remains at present.'

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In speaking of the ancient versions of the West, I have said nothing of the *Anglo Saxon*, although it is probably as well entitled to that distinction, as the Persick among the Oriental. The highest date assigned to it is some part of the eighth century. It lays no claim to the character of a version direct from the original. It is acknowledged to be a translation from the Latin; but it derives a peculiar value from the circumstance, that there are strong reasons for believing it to be a translation, not of the corrected copy of Jerome, but of one that was in use before his; and Butler, in his Horæ Biblicæ, and Michaelis, are strongly inclined to the opinion, that it was the *old Italick*. Its *peculiar value*, supposing this opinion to be correct, consists in its contributing to the recovery of the reading of that venerable version, and in thus ascertaining what was the reading of the original at the very early period, when that version was made.

This brief account of the several ancient versions has been given with a view only to their use, for the purpose of ascertaining what was the original reading, in those cases where there is a diversity in those copies of the Greek, which have come down to us. A few examples will serve to show their application and their value.

In the account of the temptation, Luke iv. 8. we have in our translation, the phrase 'Get thee behind me, Satan;' in the received text, *υπαγε οπισω μου, σατανα*. This reading, though wanting in several manuscripts, is found in by far the greater number, among which are some of the most ancient and valuable. It is contained in the Alexandrine. Yet it is rejected as an interpolation by Griesbach, and probably with justice. And this is done chiefly on account of its absence from all the most ancient versions, and its not being found in the quotations of the early Fathers.

Another instance in which the text is corrected by Griesbach, *chiefly* on the authority of versions, occurs Matthew xix. 17. In the received text, our Saviour's answer relates to *the title that was given him*, and not to *the question that was asked*. To the question, 'Good Master, what good thing shall I do, that I may inherit eternal life,' our received text represents him as answering, 'Why callest thou me good? there is none good but one, that is God.' In some manu-

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scripts, and in most of the versions it is; 'why askest thou me concerning good? One only is good.'

In the history of the planting of Christianity at Antioch, Acts xi. 20. our received text, following the reading generally found in manuscripts, states, that the Gospel was there preached πρὸς τοὺς ἑλληνιστας, to the Hellenists, that is, to Jews who used the Greek language. But several circumstances lead very conclusively to the opinion, that the persons here intended were not *Hellenists* but *native Greeks*. We accordingly find in support of this opinion, that in two of the oldest manuscripts, the Cambridge and the Alexandrine, and in most of the ancient versions, it is not ἑλληνιστας, but ἕλληνας, Greeks; and this reading of the versions, though supported by no manuscripts of any authority, but the two just named, is very properly preferred by Greisbach, and the text is accordingly corrected in conformity to it.*

THE RELIGIOUS SPIRIT OF THE PRESENT AGE.

THE views and the conduct of men, with regard to the subject of religion, are influenced by as many causes, and affected by as many changes, as any other about which the human faculties are employed. The successive ages of the world are distinguished by nothing more clearly than by the

* As some of the versions are older, by two or three centuries, than the most ancient manuscripts, a reading certainly expressed in one of them, as it is of equal authority with a manuscript of the age, when the version was made, must be of greater authority than if it were found in any single manuscript of the Greek now extant. It accordingly *may* happen, that the true reading in a given instance may not remain in any existing manuscript, and may be recoverable only from versions of an earlier date. In this case, a concurrence of ancient versions may be sufficient to establish a reading, which exists in no remaining manuscript of the original. It is not however to be forgotten, that versions are liable to corruption from the same causes, which apply to the text in the original language. When a disagreement between them therefore is discovered, it does not follow of course, that the Greek text is faulty. The fault may be in the version, and the question is to be decided only by a fair view of the whole evidence in the case; and an important circumstance is, to ascertain whether the text of the version itself has not, in this instance, suffered a change. But if the ancient versions all agree in a reading, which is not to be found in any manuscript, it must be allowed to furnish a violent presumption, that the original may have been corrupted at a period subsequent to that, in which the versions were made, and the false reading communicated to all subsequent copies.

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character, which the religious principle assumes, the form in which it is developed, the objects on which it fastens, and the mode in which it operates. The reason of this it is not difficult to discover. The religious principle is not a superinduced nor an isolated principle. It is not something added to the last best work of God, since he came from the hand of his Creator. It is not something, which the perfection of man's ingenuity in some favoured clime, or under some fortunate concurrence of circumstances, has elicited. It is an original and inherent principle, coexistent with the human soul, and coextensive with human existence. Where God has not vouchsafed to enlighten and direct it, by an additional and more explicit communication, you may see it indeed displaying itself in the most varied and capricious forms, but in no region, and at no stage of human improvement, will you find it entirely absent; never will you discern the void, which the religious principle should fill. Nor is it a solitary and detached principle; it is neither insensible nor unoperative. On the other hand, it has the most intimate union with all the powers and affections of the mind. It is a highly sympathetick principle, susceptible of the most important changes, from apparently the most insignificant variations in those powers and affections; and it is at the same time a most energetick principle, exercising a constant though silent influence on opinion, character, and condition. It is a principle which imperceptibly modifies and is modified by the innumerable circumstances and events, which diversify human existence. It is not surprising therefore, that the development and operation of the religious principle should constitute so prominent an index of the character, not only of individuals and of nations, but of ages.

It is the operation of the religious principle, either directly or indirectly, which has impressed so deep a stamp on the character of the age in which we live, when contrasted with all those that have preceded it. The difference is marked and obvious to every one, which subsists between the idolatry, superstition, and moral degradation, which pervaded the polished nations of the elder world, and the pure faith, and moral and intellectual advancement, which characterize the christian communities of modern times. It is hardly more difficult to distinguish the peculiar features of the different ages of the

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christian world, and to observe the radical changes, which have gradually been effected in the religious character and belief. There is no one so undiscerning as to confound Christianity, as it was modified by pagan philosophy, or when shrouded in the darkness and superstition of the middle ages, with Christianity as she appeared, when emerging from the tomb of ages to the glorious light of the Reformation; when she issued forth at the summons of intellect and learning, to accompany them in their great enterprise to emancipate the soul; and communicated the impulse of a religious zeal to the fortitude and energy, which had arrayed themselves on the side of human improvement. And it is a subject of congratulation, that the spirit of the Reformation did not die with the Reformers. The impulse that was then imparted has not yet stopped, and God forbid that it should ever stop. The present age is as much in advance of the age of the Reformation on the subject of religion, as it is in physical and intellectual cultivation, in the sciences and arts, and the general progress of society. The religious spirit of the present age is as marked, and has equal claims, to say the least, to our attention, as its political spirit. The latter has become the subject of our daily speculations. Its causes, its bearings, its present influence, and future operations, have been examined with an attentive and curious eye, and the conclusions, or the conjectures, which have been the result of these inquiries, have been expected with anxiety, and received with joy. The operation of the religious spirit, in the mean time, has not received an attention in any degree proportionate to its intrinsick interest, and the depth and universality of its influence. If it indeed be true that a connexion so intimate subsists between the religious principle and the other parts of the human constitution, if its agency be so powerful and imperceptible, and when combined with other causes so reciprocal and simultaneous, it may be well worthy of the politician and the philosopher, to attend to its present character, to watch its operations, and to mark its effects. To the former, from its influence on government and civil society; to the latter, from its influence on individual character and happiness, and the general condition of man, it must be a topick of no small interest. With how much deeper feeling must the Christian look upon this subject, who regards it not in the light of an

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interesting speculation, but as an inquiry of great practical moment. It is a topick around which all his hopes and fears will gather. He wishes well and prays earnestly for the prevalence of a truly religious spirit; he desires that this spirit may be distinguished for the correctness of its views, the honourable nature of its purposes, the practical character of its efforts, and the prudence and efficiency of the means employed for their accomplishment. His wishes, however, will not blind him to the truth; however sanguine his expectations, that he shall find all right and prosperous, he will examine with a faithful and a scrutinizing hand. Improvements he will register; excellencies he will acknowledge; but folly he will chide, and errour he must condemn. In the view which is proposed to be taken of this subject, it is hoped that this principle will not be departed from; that the examination, though fearless, will be impartial; that though errour may be exposed, truth will in no instance be sacrificed.

In investigating a subject so comprehensive in its extent, and multifarious in its details, there is danger lest the mind should become bewildered by the multiplicity of topicks, or the general view be obscured by the distant and scattered objects on which it is successively called to rest. To obviate as far as possible these inconveniencies, and to place the subject in as clear and striking a point of view as it will admit, and likewise to reduce it within reasonable limits, it has been thought expedient to select what are considered the two prominent characteristicks of the religious spirit of the age, to one or the other of which will be referred all the remarks, that are to be offered on the subject.

1. In the first place, then, the age in which we live is preeminently distinguished by a spirit of liberal inquiry on the subject of religion. In mentioning this as a characteristick of our times, I know of nothing more honourable to the age, or on which brighter anticipations may be founded. This spirit of liberal religious inquiry is the necessary result, or rather the natural concomitant of that free discussion and thorough investigation, to which all subjects are obliged to submit in this scrutinizing and truth loving age. The men of our times are not willing to take any thing upon authority. Prescription is deemed but a poor plea in behalf of existing abuses. We are not willing to inherit the errours of our fathers, nor is it

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considered a very conclusive argument in favour of an opinion, or a theory, that it has been believed for ages. Errour cannot now screen herself under the cloak of ignorance, nor can truth be entirely obscured by the mist, which interest, or prejudice, or passion, may have thrown around her. The established doctrines and accredited theories, on all subjects, however sanctified by time, or supported by the authority and number of those who hold them, are compelled to pass again the ordeal of a searching, I may say, a skeptical examination. The whole system, whether of physical, intellectual, or moral science, is alike submitted to the inspection of the critical operator, who with a skilful hand probes the suspected parts, and if he find that disease has been at work among them, he hesitates not to apply the knife, and remove the unsound portion, that he may restore health and vigour to the system. It is unnecessary to say how beneficial has been the result of this spirit of liberal inquiry. The accumulated traditions of ages have been swept away. Truth has been established on a firmer basis, and just and sound principles on all subjects have acquired a prevalence and a permanency. It is with this spirit, as it is exercised on religion, that we have at present to do. And who is there that looks abroad in the world, that does not discern its operation, and does not feel grateful for the blessed effects, which it has already produced, and which it will long continue to produce? Where is the nook, or corner of our religion, into which this spirit of inquiry has not penetrated? Where is the subject associated, by however remote a connexion, with our faith, that has not been enlightened by its influence? The evidences of our faith have been freely discussed; the objections of the infidel allowed a patient and candid hearing; the arguments of the enthusiast, who would substitute feeling for evidence, and of the persecutor, who would compel men to believe, have been permitted to sleep in silence. And what has been the result of all this? Why, the christian religion has been placed upon a firmer, an immovable foundation. By discharging its overzealous and indiscreet champions, it has been enabled to concentrate its forces, and give unity and effect to their movements. By calling in its advanced guards, and abandoning its untenable outposts, it has been enabled to render its citadel impregnable, and to defy the hosts of its

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assailants. Not only have the evidences of our religion been collected, arranged, and placed in so strong a light, as to force conviction on the mind of the fair and honest inquirer, but these evidences have themselves been multiplied; new modes of proving the truth of Christianity have appeared in these later times. Processes the most ingenious, and at the same time most natural, have been devised. Evidence the most complicated has been unravelled; the most evanescent has been grasped and concentrated. Coincidences the most minute have been observed and registered. The consistency of the same characters acting in different situations, and under different circumstances; the correspondence between the conduct and the condition of the actors in the New Testament, between their words and the circumstances in which they were uttered; all these items of proof, apparently so inconsiderable and eluding a careless observation, and on this very account the more satisfactory, because proving them to be unstudied, have been collected with a laudable diligence, and presented in the most striking and convincing point of view; and we feel an honourable pride when we can say of our native land, that she has not been backward in contributing her portion to this overwhelming weight of evidence; that there have been, and that there still are, men among us inferiour to none for acuteness in discovering, and power in exhibiting, this peculiar species of evidence in favour of our religion.

A still wider field, in which the spirit of liberal inquiry has been exercised in the present age, is the criticism and interpretation of the sacred text. The theology of our day is quite a different thing from what formerly passed under that name; and the theologian of the nineteenth century pursues quite a different course of study, and is employed upon quite a different range of topicks from those which confounded the reason, while they sharpened the inventive faculty, of so many of his predecessors. Instead of doing penance over Ridgeley's Body of Divinity, or committing to memory the Assembly's larger Catechism, the student is now referred to the Old and New Testament, as the sources whence he is to derive his knowledge of God and of his duty. And he finds, in the direct and collateral study of them, enough to quicken all his diligence, and to task his faculties to the uttermost.

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He finds that every thing connected with these writings has been fully and freely discussed. The external evidence and internal structure of each individual book has been separately considered. The theologian of the present day is not willing to take for the word of God the inventions of men, nor to adopt the false and fanciful interpretations, which have at different times obtained currency. He has seen the acuteness and the learning of criticks successfully employed, in restoring the defaced monuments of classical antiquity, and he has been stimulated by their example to purify the corrupted records of his faith. He has read the whimsical and trifling remarks, which have been honoured with the title of Expositions of Scripture, from the time of the Fathers to the present age; and he has, in consequence, engaged in a diligent and thorough examination of the Scriptures themselves, that he may judge whether they indeed contain such jargon and mysticism as have sometimes been attributed to them. In the course of this examination, he has been led to make a free use of all those subsidiary means for understanding these writings, which are now so abundant and accessible. And what has been the result of his labours? The sacred text has been purged of the corruptions, which time, ignorance, or design had generated therein, and we are now able to determine what was written by an Evangelist or an Apostle, and what is an unauthorized addition. The meaning of the text has been more clearly elicited, the consistency of Scripture with itself more fully established, and more correct views of the character and design of these writings are gradually taking place of those indefinite and contradictory notions on the subject, which naturally sprung from the false principles of interpretation, which had so long and so generally prevailed.

This free inquiry into the meaning of the Scriptures has naturally been attended with an equally free investigation of the doctrines, which are there taught, and of the opposite doctrines, which are likewise said to be derived from the same source. Systems, and creeds, and confessions, have at last been brought to the standard of the Bible; and their nonconformity, if any there were, has been openly exposed. It is true that this exposure of anti-scriptural fabrications has not been generally followed by a renunciation of them, on the part of their former adherents. Such a renunciation, indeed,

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was by no means to have been expected. After errour has once become incorporated with truth, and the mixed system is upheld by a blind prejudice, and an unthinking attachment, it is vain to suppose, that a sudden disruption will succeed the discovery of the utter inconsistency of the parts united. It is well if truth even be allowed to lift up her voice in protestation against this unnatural union. And this is what she has at length succeeded in doing, by the progress of religious inquiry, at the present time. In former ages she has been silenced by ignorance, and superstition, and power; and even at the present day, she has to contend with prejudice and interest, backed in some portions of the world, by the irresistible arguments of pains and penalties. In the monarchies of Europe the corruptions of church and state are firmly knit together, and the king and the bishop tremble alike at the thought of their disunion. A conspiracy is formed to check the spirit of liberal inquiry, that has gone abroad in the world. The ignorance and superstition, which the mitre contributes to their mutual support, the crown repays with the terrours of the civil arm. A convenient and profitable delusion is thus kept up. The divine right of both to tyrannize over the persons and consciences of their subjects, is unblushingly maintained, and civil and religious liberty are alike denounced. Nor must we be surprised to find, that where the civil arm would not lend its aid to perpetuate existing abuses in religion, and to repress the spirit of liberal inquiry, other means, hardly less efficient, have been employed. It has been well and truly said, that 'the present state of things is the result of the march of intellectual improvement, which, advancing rapidly elsewhere, has been stopped, and thrown back, and broken, by the prejudices, that have entrenched themselves on religious ground.'* The light which has broken in on the subject of religion has laid bare many errours and corruptions, and the friends of them are of course strenuous in their defence. As a bad cause must be defended by bad means, it is not surprising, that the most questionable modes of warfare have been resorted to. As errour cannot be upheld by sound reasoning and fair statements, sophistry and evasion must be called in. In the theological controversies of modern times, the

* Norton's Thoughts on True and False Religion, p. 60, 2d ed.

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old comedy has supplanted the tragick muse; and as publick opinion and feeling would not suffer the tragedy of Servetus to be repeated at the present day, its place has been amply supplied by the productions of the Aristophanick school. It must, however, be acknowledged, that by the gradual diffusion of liberal religious inquiry, a mighty change has been wrought on the whole mass of the opponents of the truth. They have been compelled to moderate, by degrees, the tone of their opposition, and to lower the standard of their erroneous faith; to keep back or to disguise those doctrines, which it was once thought necessary to obtrude, at all times, in their most offensive and revolting forms. It is now quite curious to observe with what assurance the advocates of errour alternately defend and deny the dogmas of their creed, and the protean shapes which these are continually assuming. The anti-liberal spirit, however, is far from being extinct. There still are some charitable enough to take upon themselves the trouble of thinking and deciding for their neighbours on all religious topicks. But this exclusive and illiberal spirit should not disturb the friends of truth, or make them doubt, for a moment, its ultimate and complete triumph. The last efforts of errour are the most violent, as the last struggles of Antæus were the most desperate. The avenues, by which false religion has gained an entrance into the mind, must be explored and closed. The monster must be uplifted from those earthly associations and prejudices from which he draws all his strength and nourishment; and truth will then be able, single-handed, to grasp and strangle him. The most lamentable consequence of a state of controversy, on the speculative points in theology, is a declension of practical religion, and a neglect of that vital piety, and humble and modest goodness, which it is the main purpose of our religion to inculcate. In a state of vehement excitement and contest, the points of difference between the disciples of Christ are distorted and magnified; doctrines of no practical moment are declared to be fundamental and indispensable; the whole heart and soul are fixed upon these; belief is placed above practice; men quarrel about religion, and hate and persecute each other for the glory of God. When true religion has gained the ascendency, and its principles are generally acknowledged, it may be hoped that this inconsistency will disappear. The retiring

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virtues and graces of the christian character may then be allowed to spring up and flourish. At present we must not marvel that their growth is so slow and stinted. It were not to be expected, that when the fountains of the great deep are broken up, and the windows of heaven opened, the still small voice of devotion and charity could be heard amid the rush of waters. It is not till the deluge has abated, and the waves subsided, that the spirit of God will move upon the face of the waters.

2. The other great characteristick of the age in which we live, is its active spirit of religious enterprise. The age is distinguished, generally, for its practical character. Utility is set up as the standard by which all schemes are to be tried; and speculation is deemed of no value, unless it lead to practical results. The philosopher, the politician, and the student, are all obliged to keep this point in view, and their labours are estimated by an enlightened community, according to their tendency to advance the interests and the happiness of the people at large. The theologian too is required to conform to the spirit of the age. His speculations are not now confined to the closet, which gave them birth, or to the little conclave of his applauding associates. They are sent forth into the world, and are subjected to the examination of a large reading and thinking publick. The age is distinguished for its benevolent exertions to improve the condition of man; to check the vices, to alleviate the miseries, and to remove the temptations that encompass him. Men have combined into societies for the promotion of industry and economy, the suppression of intemperance, the diminution of pauperism, the education of the lower classes, and the abolition of the curses of slavery and war. Religion is called upon to lend the aid of her counsel and encouragement to all these benevolent institutions and projects. She not only complies with this call, but she likewise originates and executes projects of her own; projects for the most part excellent in their design and beneficial in their tendency. It is the spirit of religious enterprise, which has called into existence the Sunday schools, the Bible societies, and the innumerable missionary establishments, whose object it is to diffuse Christianity throughout the world. There is not one but must feel proud of the age in which he lives, when he considers how much is doing at the present

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day to enlighten mankind, to communicate religious knowledge to every member of the community, and to extend the glad tidings of salvation to the remotest corners of the globe. There is no one but must sympathize with the feelings, which have given birth to these exertions; there is no one but must admire the eloquence with which they have been urged; there is no one but must honour the self-devotion of those who have laboured and died in the holy cause. While, however, we acknowledge, in general, the sincerity and purity of the motives, which have set in operation the missionary enterprises of the present age, we cannot be blind to the fact, that the spirit of party has sometimes mingled with, and marred them. We cannot but observe that the efforts are frequently directed not so much to convert the Heathen to the fundamental and universally acknowledged truths of Christianity, as to the distinguishing and disputed tenets of a particular denomination. Of course the poor Heathen, who has embraced the former, but cannot be prevailed upon to believe the latter, is not only considered unworthy of the christian name, but is absolutely declared to be in a worse condition than he was in before he abjured polytheism and idolatry.* We cannot but suspect that some part of the stir, which is made on the subject of missions, is to secure to a particular sect the merit of superiour zeal in the cause of Christ. Christians may be organized into societies for the promotion of religious knowledge and piety, and of every good and charitable deed; they may with a truly evangelical spirit contribute liberally of their time and substance, to build up the decayed and waste places of former generations, or to extend throughout their native land a knowledge of the word and a preached Gospel. Individuals may be toiling in unobtrusive and silent usefulness, and be raising the standard of religion and morals throughout the community; and their labours shall be set at naught, and their exertions wholly overlooked. It is the splendid and imposing expeditions to remote countries, which attract the publick gaze, and obtain for their projectors the exclusive praise of usefulness and

* Mr. Adam says in his Correspondence, 'I have observed that an idolatrous native is regarded by the reputed orthodox, with more complacency than a Unitarian Hindoo; and a European who is alike indifferent to all religions is considered a better and more hopeful subject than one who professes to be a Unitarian Christian.' p. 61.

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zeal. However we may at first be dazzled by the magnificence of the preparations, the variety of the measures, and the extent of the operations, we are not able to discover that the success has been in any degree commensurate. We find much to admire in the objects and efforts of the missionary spirit, but we find much likewise to lament and to condemn. Though we should allow its advocates their claim to the monopoly of zeal, we cannot bestow on them the praise of prudence and discretion. We cannot consider it the most expedient mode of maintaining a large and expensive foreign establishment, to depend upon the casual contributions of religious excitement; still less expedient to take tithe of the hard earnings of the industrious labourer, and to support in idleness, with the bread taken from the mouths of his children, the few converts, whom interest or accident may have placed at the disposal of a missionary.* The poor widow is not now able to cast her two mites into the missionary treasury, for they have already been wrung from her feebleness and sensibility by the importunity of solicitation, and the agonizing descriptions of the future and eternal misery of the unconverted Heathen. We suspect likewise that there must be something essentially wrong in a system, which has been pursued for years with a vast expenditure of life and money, without any visible and tangible effects. The publick has of late received the information on this subject which it has long desired, and which will doubtless have some influence on the direction of future missionary exertions. It is something novel in the annals of religious enterprise to behold a Hindoo philosopher, an apostate from the religion of his country, and a christian missionary, a proselyte to a purer system of his own faith, uniting to furnish the christian world with the reasons of the little success that has hitherto attended the labours of the missionaries, in an extensive field of exertion. It is still more interesting to observe these two champions preparing the way, with diligence and discretion, for the sowing of the good seed, combatting, on the one hand, the polytheism and idolatry of the native, and on the other, the corruptions of Christianity, which the foreigner has been so zealously

* See Mr. Adam's and Rammohun Roy's answers to Dr. Ware's fifth question. pp. 55—59 and 130; and Mr. Adam's answer to the tenth question, (7.) and (8.) pp. 73—75.

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endeavouring to substitute in their place. The friends of pure and undefiled religion cannot look upon this scene with unconcern. They have now an opportunity of extending their principles to a highly interesting people. Let them enter upon the good work with an enlightened and a prudent zeal, with pure and honourable purposes. Let them not be ambitious of gaining a name and a praise by the splendour of their operations, or the number of their proselytes. Nor let them be deterred from engaging in the work because Christianity in a less pure garb has gained the precedence. While they are zealous to diffuse the principles, which they believe to be true, they must not relax their efforts, because others may be equally zealous to diffuse a different set of principles. Let them neither murmur, nor be disheartened. Errour indeed may be mingled with the truth, and preached as the Gospel of Christ. But, to use the words of the Apostle Paul, 'What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and we therein do rejoice, yea, and will rejoice.' Phil. i. 18.

Collections.

Hooker.

In the life of the celebrated Richard Hooker, by Isaac Walton, we are furnished with this account of his 'peaceful studies' and of his domestick disquietudes.

'Thus he continued his studies in all quietness for the space of three or more years; enriching his quiet and capacious soul with all the precious learning of the philosophers, casuists, and schoolmen, till, in obedience to the college statutes, he was to preach either at St. Peter's, Oxford, or at St. Paul's Cross, London; and the last fell to his allotment.

'In order to which sermon to London he came, and repaired immediately to the Shunamite's house, which is a house so called, for that, besides the stipend paid the preacher, there is provision made also for his lodging and diet two days before, and one day after his sermon. Hither he came wet, weary, and weather beaten; but a warm bed,

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and rest, and drink proper for a cold, given him by his kind hostess, and her diligent attendance added unto it, enabled him to perform the office of the day, which was in or about the year one thousand five hundred and eighty one.

'But the fatigue and anxiety of this service did not prove of so bad consequence as the kindness of Mrs. Churchman, his hostess, in curing him of his late distemper and cold; for that was so gratefully apprehended by Mr. Hooker, that he thought himself bound in conscience to believe all she said. So that the good man came to be persuaded by her, 'that he was a man of a tender constitution, and that it was best for him to have a wife, who should prove a nurse to him; such a one as might prolong his life and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry." And he, not considering that the children of this world are wiser in their generation than the children of light, but like a true Nathaniel, who feared no guile, because he meant none, did give her such power as Eleazer was trusted with, when he was sent to choose a wife for Isaac; for even so he trusted her to choose for him, promising upon a fair summons to return to London, and accept of her choice, and he did so in that or the year following. Now the wife provided for him was her daughter Joan, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's, which is by Solomon compared to a dripping house; so that he had no reason to rejoice in the wife of his youth, but rather to say with the holy prophet, "Wo is me, that I am constrained to sojourn in the tents of Kedar."

'By this means the good man was drawn from the tranquillity of his college, from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy world; into those corroding cares, which attend a married priest, and a country parsonage, which was Drayton Beauchamp in the diocese of Lincoln; where he behaved himself so, as to give no occasion of evil, but "in much patience, in afflictions, in anguishes, in poverty," and no doubt in long suffering; yet troubling no man with his discontents or wants.

'And in this mean condition he continued about a year; in which time his two pupils, Edwin Sandys and George Cran-

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mer were returned from their travels, and took a journey to Draiton to see their tutor; where they found him with a book in his hand, (it was the Odes of Horace,) he being then tending his small allotment of sheep in a common field; which he told his pupils he was forced to do, for that his servant was then gone home to dine, and assist his wife to do some necessary household business. When his servant returned and released him, his two pupils attended him unto his house, where their best entertainment was quiet company, which was presently denied them; for Richard was called to rock the cradle; and their welcome was so like this, that they staid but next morning, which was time enough to discover and pity their tutor's condition; and having in that time remembered and paraphrased on many of the innocent recreations of their younger days, and by other such like diversions given him as much present pleasure as their acceptable company and discourse could afford him, they were forced to leave him to the company of his wife, and seek themselves a quieter lodging. But at their parting from him, Mr. Cranmer said, "good tutor, I am sorry your lot has fallen on no better ground as to your Parsonage; and more sorry your wife proves not a more comfortable companion, after you have wearied your thoughts in your restless studies." To whom the good man replied, "my dear George, if saints have usually a double share in the miseries of this life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labour, as indeed I do daily, to submit to his will, and possess my soul in patience and peace."'

Anxiety.

'Be lord of your own mind.
'The dread of evil is the worst of ill;
'A tyrant, yet a rebel; dragging down
'The clear eyed judgment from its spiritual throne,
'And leagued with all the base and blacker thoughts,
'To o'erwhelm the soul.'

Orphanage.

'Have you not seen that God always makes the orphan happy? None so little lonesome as they! They come to

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make friends o' all the bonny and sweet things in the world around them; and all the kind hearts in the world make friends o' them. They come to know that God is more especially the father o' them on earth, whose parents he has taken up to heaven; and therefore it is that they, for whom so many have fears, fear not at all for themselves, but go dancing and singing along like children, whose parents are both alive.'—*Lights and Shadows of Scottish Life.*

Domestick Society.

'Domestick society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity, which cement mankind together, and which, were they entirely extinguished, the whole fabrick of social institutions would be dissolved. Families are so many centres of attraction, which preserve mankind from being scattered and dissipated, by the repulsive powers of selfishness.'—*Robert Hall.*

Persecution.

'A state of persecution leads persons to think much of their principles and future expectations, which makes them strongly to feel their importance. And the principles and prospects of Christianity are in themselves so great, and so far overbalance all the things of the present life, that they only require to be *sufficiently attended to*, to make any person do or bear any thing for their sake. It is only a deficiency of faith, that makes men shrink from persecution and death in the cause of the Gospel. Because, in reality, all the pains of this transitory life are nothing in comparison of that eternal weight of glory, which awaits those, who have faith and patience unto death, with respect to another. This efficacious faith, which makes men superiour to pain and death, is increased by *that attention to the great principles of Christianity*, which a state of persecution almost enforces. There can be no doubt, therefore, that, if the christian faith should be again tried, as it was at the first promulgation of it, or as it was at the time of the reformation, there would be as many martyrs as ever. Who they would be, it is not for us to say. The probability is, that those, who suspect themselves the most, would be foremost on the glorious list.'—*Priestley's Discourses.*

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Trial.

'In the rough school of billows, clouds, and storms,
'Nurs'd and matur'd, the pilot learns his art;
'Thus fate's dread ire, by many a conflict, forms
'The lofty spirit, and enduring heart!'

Mrs. Hemans.

[The following ennobling and consolatory thoughts are extracted from a letter, addressed by Dr Priestley to his friend Dr Jebb, at a time when the latter was suffering much obloquy and even persecution on account of some efforts he had recently been making in his official capacity as Tutor in the University in Cambridge, England, in favour of a more liberal system of theological instruction.]

'I think myself happy in concurring, as I hope, with your ardent zeal for the cause of civil and religious liberty in their full extent. It is our business, whenever called upon, to bear our testimony to whatever we apprehend to be truth and right, and upon no occasion to swerve from our real principles, whether we see that any good will result from what we may suffer by such a profession, or not. We ought to content ourselves with acting under the express direction of one, who is the proper judge of what is expedient for his interest and his church, as well as our happiness; and we may rest assured, that we can only sustain a temporary loss by such an implicit, but reasonable obedience.

'Could we only, my friend, expand our minds fully to conceive and act up to these great principles, of the truth of which we are both of us convinced, nothing more would be wanting to enable us to exert this and every other effort of true greatness of mind.

'This world, we see, is an admirable nursery for great minds. Difficulties, opposition, persecution, and evils of every other form, are the necessary instruments by which they are made, as was even the captain of our salvation, perfect through suffering. A mixture of pleasing events does likewise contribute to the same end. But of the due proportions in this mixture we are no judges. Considering, however, in whose hands are the severest ingredients of the cup of mortal life, we may be assured that it will never be more bitter than will be necessary to make it in the highest degree salutary.'

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Poetry.

FROM THE MONTHLY REPOSITORY.

On reading some late intricate Discussions in the Monthly Repository on the Doctrine of a Particular Providence.

O never, never from thee tear
The simple Faith, whose fruit is *Prayer!*
Though far beyond the common creed
Thy practis'd eye hath learnt to read;
Though deep and high thy musings be
On heav'n and man's fix'd destiny;
Though earth, and air, and sea, combin'd,
Have brought their treasures to thy mind;
Though the fair tree of knowledge show'r
In rich redundance all her store,
And thou hast look'd and look'd again
At all the springs of joy and pain,
Not deeming heav'n itself too high,
To pass before thy searching eye;—
Yet to thyself, to others spare
That simple Faith whose fruit is *Prayer!*

O pause—If 'mid those darker themes,
Where struggling reason scarcely seems
To hold her empire o'er the breast,
And, weary, longs to be at rest,—
If there one spirit mourns her lot,
Her light obscur'd, her trust forgot,
O dearly bought the joy, the pride
Of wisdom, thus to doubt allied;
And better, better far to spare
The simple Faith which causeth Prayer;—
That faith, which, noiseless, meek, and mild,
The loftiest minds hath reconcil'd;
That faith, which oft in times gone by,
Hath rais'd to heav'n the martyr's eye;

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And *now* in many an hour, will come,
When the heart mourns its martyrdom,
Feels thy cold hand, suspicion, rest
On many a kind and faithful breast,
Feels that the power, which once allied
Its joys to theirs, must now *divide*.
Yet gathering sweetness out of pain,
Turns back to heav'n and hope again,
Looks through the passing cloud, and there
Breathes out the rising sigh in *Prayer*.—

That cheering faith whose glories steal,
O'er all we know, or see, or feel,
The grandeur and the beauty give
To earth, and make it life to live;
Whose brightest rays are ever shed,
Upon the dying and the dead;
That in the fellowship of love,
Joins saints below and saints above;
That quickens, elevates, makes wise,
Soothes, cheers, supports, and sanctifies.
O never, never from thee tear,
This simple Faith, whose fruit is *Prayer!*

HYMN TO THE STARS.

Aye, there ye shine, and there have shone
In one eternal 'hour of prime,'
Each rolling, burningly alone,
Through boundless space and countless time;
Aye, there ye shine—the golden dews
That pave the realms by seraphs trod;—
There through yon echoing vault diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flow'rs and fountains first,
Yet sparkling from the hand divine;
Yes, bright as then ye smil'd to catch
The musick of a sphere so fair,
Ye hold yon high immortal watch,
And gird your God's pavillion there.

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Gold frets to dust,—yet there ye are;
Time rots the diamond,—there ye roll,
In primal light, as if each star
Enshrin'd an everlasting soul!—
And do they not—since yon bright throngs
One All-enlight'ning Spirit own,
Prais'd there by pure sidereal tongues,
Eternal, glorious, blest, and lone?

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been,
The glance how rich, the range how vast!
The birth of time—the rise, the fall,
Of empires, myriads, ages flown,
Thrones, cities, tongues, arts, worships,—all
The things whose echoes are not gone.

Ye saw rapt Zoroaster send
His soul into your mystick reign;
Ye saw the adoring Sabian bend—
The living hills his mighty fane!
Beneath his blue and beaming sky
He worshipp'd at your lofty shrine,
And deem'd he saw, with gifted eye,
The Godhead in his works divine.

And there ye shine, as if to mock
The children of a mortal sire;
The storm, the bolt, the earthquake's shock,
The red volcano's cataract fire,
Drought, famine, plague, and flood, and flame,
All Nature's ills, (and Life's worse woes,)
Are nought to you—ye smile the same,
And scorn alike their dawn and close.

Aye, there ye roll—emblems sublime
Of Him whose Spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world he loves;—
Nor is one scene to mortals given,
That more divides the soul and sod,
Than yon proud heraldry of heaven—
Yon burning blazonry of God!

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Review.

ART. XI.—*Correspondence relative to the Prospects of Christianity, and the Means of Promoting its Reception, in India.* Cambridge. Hilliard & Metcalfe. 1824. pp. 138.

IN this pamphlet we have, first, a letter from Professor Ware of Harvard College, Cambridge, to Mr. Adam, a Unitarian clergyman in Calcutta, dated April 24, 1823. In this letter were enclosed twenty queries, which are here annexed to it, embracing the several points upon which a number of Unitarians, in Boston and its vicinity, were desirous to obtain information, upon which they could place full reliance, in regard to the present state of Christianity in India; to the causes which have prevented its wider reception in that country; and to the probability of its better reception by intelligent Hindoos, if it should be presented to them as it is held by Unitarians. Then follows a letter from Mr. Adam, to Dr. Ware, bearing date, 'Calcutta, December 24, 1823.' Immediately following this letter we have Mr. Adam's answer, in extenso, to each of the queries proposed to him. These answers fill a hundred and fourteen pages of the pamphlet. We have then another letter from Professor Ware, to Rammohun Roy, dated 'April 24, 1823;' which enclosed a copy of the queries, that were addressed to Mr. Adam. Next, we have Rammohun Roy's reply to Professor Ware's letter; and then, in a little more than twelve pages, we have also his answer to the queries. We give this statement of the contents of the 'Correspondence,' to which we wish to call the attention of our readers, because we think that, alone, it cannot fail to awaken, extensively, a very strong desire to obtain the knowledge, which may be derived from these sources, upon the questions on which the publick mind is so much divided, in regard to foreign missions. No mode of obtaining the information, which has been so much wanted upon this subject, could be more judicious, than is that which was adopted by Dr. Ware. We subjoin his queries; in which we think is comprehended every inquiry, which any fair mind would pro-

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pose, either to a christian missionary, or to an upright and intelligent Hindoo.

'1. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity?

'2. What the number and character of converts?

'3. Are those Hindoos, who profess Christianity, respectable for their understanding, their morals, and their condition in life?

'4. Of what cast are they generally? And what effect has their profession of Christianity upon their standing?

'5. Are they Christians from inquiry and conviction, or from other motives?

'6. Of what denomination of Christians have the Missionaries been most successful; Catholick, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?

'7. What is the number of Unitarian Christians? And are they chiefly natives or Europeans?

'8. How are they regarded and treated by other Christians? Is it with any peculiar hostility?

'9. What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want of success be reasonably attributed to the form in which the religion is presented to them?

'10. Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christians to remove them?

'11. Are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?

'12. Can any aid be given by Unitarians to the cause of Christianity in India with a reasonable prospect of success? If any can be given,—of what kind,—in what way,—by what means?

'13. Would it be of any use to send Unitarian Missionaries with a view to their preaching Christianity for the purpose of converting adult natives?

'14. Would it be useful to establish Unitarian Missionary schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity; leaving them chiefly or wholly out of view, to be learnt afterwards from our books, and our example?

'15. Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin?

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'16. Are there many respectable natives who are willing to have their *children* educated in the English language, and in English learning and arts?

'17. What benefits have arisen, or are likely to arise, from the translation of the Scriptures into the languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by those who are? This question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?

'18. Will any important impression favourable to Christianity ever be made, except by the conversion and through the influence of persons of education and of the higher classes of society, who can read our sacred books in the original, or at least in the English version?

'19. Are the translations which have been made, faithful; free from sectarian influence, as to the expression of Christian doctrine?

'20. Are there any *particular parts* of India or of the East, where efforts for propagating Christianity or preparing the way for it, might be made with better hopes than in others?' pp. 2—4.

If any one shall ask, who is Mr. Adam, and who is Rammohun Roy? we must refer him to the 'Christian Disciple and Theological Review, of September and October, 1823.' Rammohun Roy is indeed one of the most extraordinary men of this age; and seems to be designed by Providence for purposes of the highest interest to his countrymen, through all future time. He has not avowed himself to be a believer in the divine mission of our Lord. But let any one, who would ask for information concerning him, turn to the Review, to which we have referred, 'of the writings of Rammohun Roy,' and we think that the concession will readily be made, that if not a Christian, he is yet *not far from the kingdom of God.* That he has already done much, very much, for the cause of truth and religion in India, will appear in some of the extracts, which we shall make from this correspondence. The question, whether he shall do much for the cause of Christianity, by the conversion of his countrymen to the faith of the Gospel, we think, under Providence, essentially depends on the disposition of Unitarians to cooperate with him in the grand enterprise in which he is engaged, gradually, and as they can receive truth, of enlightening, and of reforming, the natives of India. Against Mr. Adam, we know nothing more, than the change that was made in his

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religious opinions. He was sent to India by the Baptist Missionary Society in England. Of the circumstances which led to his separation from this society, let him speak for himself.

'During the three years I laboured with the Calcutta Baptist Missionaries, I, in like manner, devoted myself to native preaching more than to any other department of Missionary labour; but before the end of the third year, they obliged me to separate my labours from theirs, because I could not approve of the plans which they prosecuted of preaching principally to the poor and illiterate, and because they could not approve of the plans which I proposed, with a view to draw the wealthy and the learned to hear the Gospel. I still continued, however, in communion with them, and ceased not to be a Missionary of the Baptist Society, until some time after, when I was led to examine and finally to reject the doctrine of the Trinity, which induced them to expel me from the former, and me to renounce connexion with the latter. I mention this more particularly because, besides being connected with the subject under discussion, it on the one hand corrects a mistake of my friends, and on the other refutes a calumny of my enemies. The separation of my *labours* from those of the Calcutta Baptist Missionaries was solely and entirely owing to a difference of opinion between them and me, respecting the best mode of preaching to the natives. It was a separation, which, so far from having been promoted by me with any ulteriour views, was most earnestly opposed by all the reasonings and expostulations I could employ. It was in short a separation prior to, and unconnected with, my expulsion from their *communion*, and the relinquishment of my *connexion* with the Baptist Society, which were solely and entirely owing to the alteration of my views on the subject of the Trinity.' pp. 16, 17.

That but little has been done, in the work of converting the natives of India to Christianity, has long been well known by many. The general causes of the failure of missionary exertions there have also been well understood. Referring our readers to the 'Correspondence,' for information on all the topicks, that are embraced in the other queries, we will call their attention alone, to the answers which are given to the 1st, 7th, 9th, and 11th questions. In the facts which we have to communicate, or which will be found in the pamphlet, we cannot promise to our readers all the satisfaction, that can be asked, upon the subjects to which they relate. But we think that they bring more light to bear upon these subjects, than has before been thrown upon them. And we

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think, that while there is much in these replies, to vindicate Unitarians in withholding their aid from existing establishments for foreign missions, there is yet not a little in them, to awaken a missionary spirit, that shall be guided by better principles; and from which we may hope for better results, than have yet been attained in the cause.

The first query regards *the real success of the great exertions, that are now making, for the conversion of the natives of India to Christianity.*

Rammohun Roy says, that

'The young Baptist missionaries in Calcutta, though not inferiour to any missionaries in India, in abilities and acquirements, nor in Christian zeal and exertions, are sincere enough to confess openly, that the number of their converts, after the hard labour of six years, does not exceed *four;* and in like manner, the Independent missionaries of this city, whose resources are much greater than those of the Baptists, candidly acknowledge, that their missionary exertions, for seven years, have been productive only of *one convert.*' p. 126.

Mr. Adam distinguishes between the *direct* and the *indirect* exertions of missionaries. The direct means employed by them are, *the translation of the Scriptures; the publication of Christian tracts;* and *preaching.* The indirect are, *the formation of Christian churches, or societies; the promotion of education;* and, *the publishing of periodical works.* There is much curious, and some very mortifying information, on some of these topicks, which our limits forbid us to quote. We can give only the last paragraph of Mr. Adam's answer to this query.

'The result of my own observations, of my examination of the different missionary accounts to which I have had access, and of my inquiries from those who, in some cases, have had better means of knowing or of being informed than myself, is, that the number of native converts properly so called, now living, and in full communion with one or other of the Protestant Missionary Churches, does not exceed three hundred. It will give me pleasure to see it proved that there are nearly a thousand baptized natives; but it will not surprise me if an accurate investigation should show that the number of such persons is even less than that which I have stated. Whatever be the number of real converts, however, many of them have relations, children, friends, and acquaintances, who, although not converts, may be considered as belonging to the native

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Christian population, on account of their being brought, in a greater or less degree, within the sphere of Christian instruction. The number of these it would be still more unsatisfactory to compute.' p. 42.

The ninth query is, *what are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want of success be reasonably attributed to the form in which the religion is presented to them?*

Answer. (1.) The supposed antiquity of Hindoos, and of Hindooism, leads them to regard the comparatively recent origin of the Christian name and profession with contempt. (2.) The Hindoos believe in a series of reputed divine revelations; made to them in preference to all other nations, and written in a language esteemed peculiarly sacred. (3.) The abstruse metaphysical speculations of the learned, and their high pretensions, both in religion and philosophy, will probably make them look on the fundamental facts, and practical design of genuine Christianity, with less complacency. (4.) The very low state of real science, joined to the lofty claims which they advance, places them under the combined disadvantages of false learning, and of real ignorance. (5.) The popular character, and demoralizing influence, of their system of idolatry. (6.) The institution of *caste* is a most formidable obstacle to the propagation of the Gospel. (7.) The wide diffusion of the Persian language, in connexion with the licentious principles of the Persian poets. (8.) The mercantile character of most of the friendly intercourse, which they have had with nations more enlightened than themselves, has contributed to render them a very gain-loving people, without imbuing them with a love of literature, or a respect for the sanctions of morality. (9.) The defective administration of justice, stated to be chiefly occasioned by the corruption of the native instruments; the almost absolute power of the landholders; and the extreme depression of the peasantry. (10.) The tax imposed by government on the pilgrims at Huridwar, Juggunnath, &c. &c. which is said to have the effect of leading the natives to suppose that the idolatrous festivals held at these places, receive the publick sanction of the supreme authorities! (11.) The low state of religion and morals among Christians.

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Catholicks frequently join in celebrating, and Protestants sometimes countenance, idolatrous festivals. The former, generally speaking, are ignorant, superstitious and immoral; and among the latter, concubinage prevails to a great extent!!! (12.) A Hindoo, who professes any other religion than that in which he was educated, loses all right and title to the property that he might have inherited from his ancestors; although he cannot be deprived of what he has in possession, whether patrimonial, or self-acquired. pp. 62—68.

These, it will be perceived, are independent of the causes of failure, which peculiarly belong to the missionary establishments, and to the missionary plans, which are now in operation in India. They are those against which missionaries, of every denomination, will alike have to contend. They are, as far as discouragements exist to the missionary cause, or, in other words, to the cause of a Unitarian mission to India, those by which we are to be affected, in forming our judgments upon the question of the practicability of converting the Hindoos to Christianity. The causes of failure arising from the choice that has been made of missionaries, from defective translations of the Scriptures, &c. are given in answer to the 10th query. Our limits will not allow us to go into a review of the whole subject of missions; and we shall not, therefore, unnecessarily cite more from the *Correspondence* than has a direct bearing upon the duty of Unitarians, with respect to a mission to India.

The eleventh query is, *are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?*

To this query we give the entire reply of Rammohun Roy.

'The natives of Hindostan, in common with those of other countries, are divided into two classes, the ignorant and the enlightened. The number of the latter, I am sorry to say, is comparatively few here; and to these men, the idea of a triune God, a man-God, and also the idea of the appearance of God in the bodily shape of a dove, or that of the blood of God shed for the payment of a debt, seem entirely heathenish and absurd; and consequently, their sincere conversion to Christianity must be morally impossible. But they would not scruple to embrace, or at least to encourage, the Unitarian system of Christianity, were it inculcated on them in an intelligible manner. The former class, I mean the ignorant, must

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be enemies to both systems of Christianity, Trinitarianism, and Unitarianism. As they feel great reluctance in forsaking the deities worshipped by their fathers, for *foreign gods*, and in substituting the blood of God for the water of the Ganges, as a purifying substance, so the idea of an invisible Being, as the sole object of worship, maintained by Unitarians, is foreign to their understanding. Under these circumstances, it would be advisable, in my humble opinion, that one or two, if not more gentlemen, well qualified to teach English literature and science, and noted for their moral conduct, should be employed to cultivate the understandings of the present ignorant generation, and thereby improve their hearts, that the cause of truth may triumph over false religion, and the desired comfort and happiness may be enjoyed by men of all classes.' pp. 133, 134.

We cannot forbear to add, in this connexion, two other short citations from the answers of Rammohun Roy.

'Much good cannot be expected from publick preachings at present. It is however hoped, that some of the teachers that may be sent out, may preach with gradual success in the publick place of worship.' p. 134.

And, again, 'Christianity, when represented in its genuine sense, in any language whatever, must make a strong impression on every intelligent mind, especially when introduced by persons of education and respectability.' p. 136.

Let us hear also Mr. Adam upon this subject.

'Mussulmans in India probably form one fifth of the entire native population. They are spread over the whole country, and associate more intimately with Hindoos than the difference of religious faith would make us at first suppose. It cannot be doubted that this intercourse has contributed to some important changes in the manners and customs of the Hindoos; by leading them, for instance, to adopt, or at least to increase, the restraints which are imposed upon Hindoo females. It is, therefore, not only certain that Mussulmans themselves, but it is probable that, through them, Hindoos also, would be more likely to embrace Unitarian than Trinitarian Christianity.

'It has been already mentioned that Mohummudan literature is extensively cultivated by respectable Hindoos, and the injurious consequences supposed to result from this practice have been stated. One beneficial effect that it probably has, is to lessen their attachment to idolatry, and to excite a predisposition in favour of Unitarianism generally, and consequently, when it shall become known to them, in favour of Christianity as it is held by Unitarians.

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'It is a fact that conversions to Mohummudanism from among persons belonging to the middle class of Hindoo society, are not infrequent; and, considering the low state of that religion in India at the present day, it seems difficult, with respect to those cases in which the converts have *not* previously become outcasts, to assign any other motive by which they can be influenced than a conviction of the superiour reasonableness of their new, compared with their old religion. I need scarcely add that, in proportion to the still greater reasonableness and excellence of Christianity, these conversions justify the expectation of still greater success in propagating it, as it is held by Unitarians.

'Besides Mussulmans, there are various other sects in India, that acknowledge the simple unity of God. "Many among the ten classes of Sunyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu, &c. profess" this doctrine. See Humble Suggestions to his Countrymen, who believe in the One True God; by Prusunnu Koomar Thakoor, Calcutta, 1823. These different sects still retain many superstitions, and are probably not more moral than Hindoos in general, but their acknowledgment of the Divine Unity would seem to pave the way for the labours of Unitarian Missionaries, and to render their success more probable and easy.

'Those whom I have already mentioned under the name of Unitarian Hindoos form the most intelligent and enlightened portion of the native population of Calcutta. They have derived their present views of religion from those portions of the Ved which have been translated and published by Rammohun Roy, and from the numerous pieces which he has written in his own defence against his native opponents; and as the decided bias which, in his controversy with Dr. Marshman, he has shown in favour of Unitarian Christianity, and the encouragement he has given to its propagation, are known to most of them, and have not lessened the influence which he possessed, or the respect which they entertained for him, it is fair to suppose that, in as far as they have attended to Christianity, they agree with him in his sentiments respecting it.' pp. 86—88.

We subjoin a few other facts from the replies of Mr. Adam.

'Idolatry is, though very slowly, falling into desuetude, at least among the natives of Calcutta. A native gentleman, on whose authority I can rely, computes that about one tenth of the reading native population of Calcutta, have rejected idolatry. Of these, he supposes that about one third have rejected revelation altogether, although few of them profess to do so; and the remaining two thirds, are believers in the divine revelation of the Veds.' pp. 37, 38.

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'The number of those who, whether from choice or necessity, live without regard to the rules of caste, is very great; and it is evident, that in proportion to their increase, the terrour connected with the loss of caste will be lessened.' p. 53.

'I have not known that this law,' [the law by which a Hindoo, who professes any other religion than that in which he was educated, loses all right and title to the property that he might have inherited from his ancestors,] 'was ever required to be enforced against any Hindoo, who had embraced Christianity.' p. 47.

In answer to the seventh query, Mr. Adam says;

'The number of Unitarian Christians in Calcutta, personally known to me, is not more than twenty, almost all of whom are Europeans, or the descendants of Europeans. Several of these have been prevented, by various causes, from taking an active part in promoting Unitarian Christianity; but the gradually increasing few, who have openly professed its doctrines, and zealously aided in their propagation, are highly respectable in point both of rank, talents, and character. With respect to the natives, some of them with whom I am well acquainted, mention a cause which, in their opinion, will probably for a long time operate, in some degree, to impede the progress of genuine Christianity, but especially to prevent the assumption of the Christian name, even by those who may be conscientiously convinced of the truth and excellence of the Christian religion, and who may publickly aid in supporting the Christian cause. It is alleged that the *Christian name* has been rendered, by the missionary converts, synonymous, in the opinion of their countrymen, with all that is ignorant, low, and deceitful; and that, therefore, no respectable native will choose, by assuming the same religious appellation, to identify himself with a class of people so generally, and, as is affirmed, so justly despised. To confirm this statement, I may add, that several natives, of distinction and wealth, openly assist me in my labours, who would on no account permit themselves to be called Christians by their own countrymen, but who, in their presence as well as in the presence of Europeans, express their approbation of the doctrines of Unitarian Christianity, and defend them when attacked. With respect both to Europeans and natives, it may be stated, that the time is so short since Unitarian Christianity has been professed in Calcutta, the resources of its friends have been so limited, and the odium excited against them has been so great, that few persons have had the subject fairly and fully presented to their attention; notwithstanding which, a decided impression in favour of its doctrines has been received by many individuals of both these classes who were previously unacquainted with them.' pp. 60, 61.

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To the same query, Rammohun Roy replies.

'The Rev. Mr. Adam is the only Unitarian missionary in Bengal, and he publickly avowed Unitarianism so late as the latter end of 1821. Notwithstanding the many disadvantages under which he has been labouring, he has brought this system of Christianity into notice in this part of the globe; as previous to that period many did not know that there was such a thing as Unitarianism, and others tried to stigmatize it, in proportion as their prejudices for the corruptions of Christianity prompted them to abuse reason and common sense, without fear of contradiction. Mr. Adam, although he has made no avowed native convert, has already received every countenance from several respectable European gentlemen and from a great number of the reading part of the native community in Calcutta.' p. 131.

We have thought it to be our duty to give these copious extracts from the *Correspondence*, because we think that this will be the most effectual means which we can employ to direct the publick attention to it; and because we have observed that some of our friends, after a rapid reading of it, have paused in doubt upon the inquiry, 'have we sufficient encouragement, in the replies of Mr. Adam and of Rammohun Roy, to engage in the cause of a mission to India?' There is, in truth, in this *Correspondence*, such a mass of various information, such a detail of weaknesses, and errours, and faults, belonging to the plans and labours of the missionaries in India; and so faithful an exposure of the obstacles that are to be surmounted before the best directed exertions will be rewarded with any success, that some care and some discrimination are required, in order to form a fair and impartial judgment upon the question. If a rapid reading of our extracts should leave any one still in doubt upon this subject, we would, with all due modesty, beg of him to read them once more; and, before he forms his opinion, and decides concerning his duty, to determine distinctly, what are the difficulties which he is willing to encounter in this work, and what are the encouragements which he could reasonably demand to secure his cooperation in it. By this *Correspondence* the question is fairly brought before Unitarians, *should we, or should we not, immediately unite in the cause of a mission to India?* If the facts which are here stated are not sufficient to determine our opinion on the affirmative of this question, and to excite us to corresponding efforts, we have indeed formed a very erroneous judgment concerning them.

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Unitarians have long suffered under the reproach of enmity to foreign missions; and we admit that the difficulties, not imaginary, but real and great, upon this subject, have borne upon the minds of some with a force, which has made even the question of duty concerning it, to be unpopular and unwelcome. But as good a spirit on this subject has existed in the great body of Unitarians as of the orthodox; and very many have been the Unitarians, who, from zeal for the diffusion of Christianity, have contributed to the support of orthodox foreign missionaries, and to the accomplishment of the plans of orthodox foreign missionary societies, only because Unitarian associations have not been formed for the conversion of the Heathen. We have thought that the Heathen are not to be converted to Christianity, till they are advanced in that general knowledge, which alone can prepare them to understand our religion, rightly to appreciate, and cordially to receive it. It has been felt that we were yet to wait for the leadings of providence in respect to our duty in this work. There are questions upon the subject of the conversion of the Heathen, which, it is greatly to be regretted, seem hardly to have obtained any of the attention of our orthodox friends; but which must be answered before a very large class of our community, and of as serious Christians too, as are to be found in any of the sects of christendom, can be persuaded to patronise the cause of foreign missions. We give our best thanks, therefore, to the worthy professor of Divinity at Cambridge, for enabling us, through the *Correspondence* he has published, at once to bring from the best sources, the facts on which we have long rested our self-justification, in the course we have pursued in regard to foreign missions; for evidence, so satisfactory, that the time has come which calls for a change of measures upon this subject, and for so much valuable information as is here given in respect to the means, by which the knowledge and blessings of Christianity may be extended to so large a portion of our world, that is yet without them. We trust that this pamphlet will form a new era in the history of missions; and we heartily congratulate, as well our orthodox, as our Unitarian brethren, upon the important circumstances of this *Correspondence* and its publication, in view of the great and essential good to which it may be conducive.

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'*One tenth of the reading native population of Calcutta have rejected idolatry; and of these, two thirds are believers in a divine revelation.*' In regard to these last, then, not only is a very great obstacle in the way of their conversion to Christianity removed; but, in their admission of the doctrine, that 'there is one God,' and that 'there is none other than he,' we are secure of the principle, which lies at the basis of all just sentiments concerning worship, the affections which constitute true piety, and the moral duties of man. In the admission also of 'a divine revelation,' we are equally secure against a doubt upon the question, is it reasonable to think that God would reveal himself to man? Nor is it unworthy of our notice, that these believers in the divine Unity have but '*recently*' received this doctrine. They have been converted to this faith by the writings of Rammohun Roy. And are minds, that have received so much light, utterly shut against any increase of it? Let us not be unreasonable in our requisitions, and we shall not think the task of improving men, who have so far improved themselves, to be wholly *hopeless*.

We are quite sensible that it is at the hazard of being called Mussulmans, which, by the way, would not be altogether new to us; nor, we can assure those who so slander us, half so great an evil as is the disposition in themselves so to abuse and to misrepresent us; that we adduce the number of Mussulmans in India, and the conversions that are made there to the religion of Mahomet, as among the encouragements which we have to a Unitarian mission to India. If Hindoos may be converted from a false religion of polytheism and idolatry, to a false religion which teaches the existence and government of one supreme, Almighty mind, are we to think that the work will be impracticable, of converting them to the true religion, which this infinitely good Being, in his mercy, has given to us; and which he has made it our duty, as widely as possible, to extend to our fellow creatures?

The facts which we have quoted in regard to *caste*, and to *the law of inheritance in India*, are decidedly of a character to give great encouragement to missionaries. Nothing, indeed, is said of the rank, or property, or influence of those Hindoos, who live without regard to the rules of *caste*. But we should not have been told that the number is *very great* of those, who live without regard to these rules, if some of

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them, at least, had not a rank to maintain, and a character to support. Nor is it a less important circumstance, that a missionary, who has resided in India for five years, has not known an instance in which the law, that takes from a Hindoo all right and title to the property that he might otherwise have inherited from his ancestors, has been enforced against any native convert to Christianity. Mr. Adam has certainly known one Brahmun convert; and other missionaries tell us, that they have known other converts that were Brahmuns. We do not indeed believe, even if there had been a disposition rigorously to enforce the law, that many examples of disinheritance could have been cited; for we are quite persuaded, as our religion has been taught in Hindostan, few converts could have been made among the enlightened and inquisitive. Calvinism may be propagated as extensively as is Roman Catholicism, or as any other false religion, by indoctrinating the young in its principles; by interweaving its principles with the first exercises and habits of thought, and association, and feeling. But if men of enlarged and active minds are brought by reasoning to a conviction of the errours of the faith in which they have been educated, they will demand, before they receive a new faith, that it shall be brought to the test of reason. Still, however, if there had been a disposition rigorously to enforce the law, it could hardly have been that, among all who professed, or who were reported to be converts, no one should have had any inheritance to lose. We do not wish to give any false colouring to these, or to any of the circumstances, which we adduce as favourable to Unitarian exertions, for the extension of Christianity to India. We lay them before our readers, who will form their own judgment of them.

A Unitarian missionary, it is not to be doubted, will find in the institution of *caste*, and in *the law of inheritance*, very formidable obstacles to the advancement of Christianity in India. Nor are these the only difficulties, which he will have to encounter. But what christian minister has not great difficulties to surmount, if he be faithful to his master, even in the establishments, which we think to be most favourable to the accomplishment of the ends of our religion? What domestick missionary does not tell us of the ignorance, prepossessions, prejudices, and passions of those, to whom he attempts to preach the Gospel; and of his own failures, dis-

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couragements and sufferings? When the enterprise of foreign missions was commenced, it was confidently believed, that a day of Pentecost was at hand; that thousands were to be converted by a sermon; and that millions would be flocking around the servants of God and of Christ, imploring the true bread from heaven, and the waters of life. All this, as it is now, by a most painful experience, well understood, was a mere illusion of the mind. But let us bring distinctly before us, at once, all the difficulties with which a missionary will have to contend in India; and all the encouragements which he may have, in actual facts, as well as in the promises of our religion, to engage in the labours, and trials, and sufferings, to which the office will call him. What, then, in regard to duty, is the fair inference upon this subject? Is it, that we are still justified in waiting for a better order of things? or, that we should be satisfied with praying for the conversion of the Hindoos? Is it not, rather, that we should send missionaries, who are able and willing to be instructers in science, and in general knowledge; who are willing patiently to labour for the diffusion of knowledge, which has no immediate connexion with religion, but which will prepare the mind for other knowledge, and other truth; who will consider it to be their business, rather to soften, and to wear away, obdurate prejudices, than to destroy them by the hand of violence; and who will understand, that much may be done by indirect means, by the slow, but certain influence of character; by forming the rising generation to intelligence and virtue; and by enlarging and liberalizing the minds of those, who direct opinion? Every missionary, indeed, should have the spirit of a martyr. But this does not imply, that he is to go out to court martyrdom. It does not imply, that he is to adopt an unaccommodating course of conduct; that he is to think and to speak of nothing but religion; that he is to assault every opinion, or custom, that contradicts his doctrine, as a savage assaults his enemy, to slay, or to be slain. There is more of the spirit of martyrdom, in the patient sufferance with which a missionary endures long, what he cannot soon remedy; in the forbearance, the combined energy and gentleness, the silent submission to irremediable disappointment, and in the persevering endeavour to effect gradually, and unostentatiously, his great objects, than there is in raising his

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own funeral pile, and in firing it with his own hand. The semi-barbarous customs and laws of India cannot, and will not, be maintained in an enlightened state of society. They ought not, therefore, to discourage from exertion in the cause of abolishing them, unless indeed we have ground to believe, that the Hindoos are not to be better instructed in history, in civil policy, and in general knowledge, than they now are. Let a few men, who shall be worthy to be the friends and co-adjutors of Rammohun Roy, be sent to India. Let them be willing to be instructers of children in the elements of European learning; and able to teach Brahmuns the principles of true philosophy in all its departments; let them labour, with Brahmuns of intelligent and liberal minds, to extend as widely as possible the principles and the sentiments, which are held in common between them; and, let it be their aim *to prepare the way of the Lord*, before they proclaim that he has come; and, though a considerable time may pass, in which no narratives of conversions may be sent to us, the work of the Lord, we believe, will be steadily, and surely accomplishing.

In the few remarks which we have offered upon this *Correspondence*, and upon the subject of a mission to India, we have wished, as dispassionately as possible, to consider the facts which have come under our notice; and as calmly to decide upon the question, what, in regard to them, is our duty? We should be truly glad, if we could persuade every orthodox friend of foreign missions, to read this *Correspondence*. But we think it to be peculiarly obligatory upon Unitarians, not alone hastily to read, but deliberately to *examine* it. An effort has been made to obtain facts, on which we may place full reliance. They are here spread before us. We have the assurance of a Hindoo, and a Brahmun, that 'there are numerous, intelligent natives, who thirst after European knowledge and literature, but not many who wish to be made acquainted with the christian religion, and to examine its truth; being chiefly deterred by the difficulty (if not utter impossibility) attached to the acquirement of a correct notion of the tremendous mystical doctrines, which the missionaries ascribe to their religion.'* These mystical doctrines, as we think, form no part of Christianity. We assert

* See Correspondence, p. 185.

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that our faith is rational, and that it will approve itself to thinking, sober and upright minds. We see that an essential article of our faith is actually, every day, making its way against the idolatry and polytheism of ages; that there are continually, actual conversions from idolatry in India. And there is now living in Calcutta, *the Hindoo*, who has been the principal agent of God, in effecting this revolution in the religious sentiments of his countrymen. In 1820, this Hindoo published a little volume, called, 'The precepts of Jesus the guide to peace and happiness; extracted from the books of the New Testament, with translations into Sungscrit, and Bengallee.' He worships in a christian church, and is almost the exclusive patron of a Unitarian missionary. He has written upon christian doctrines with an ability, which would be honourable to well educated Christians among ourselves. And now, in the full vigour of his age, he offers all the aid that he can give, to secure success to the labours of the missionaries, whom we may send to labour with him. We need not say, that this Hindoo is Rammohun Roy. But, in the name of this great and good man, and of the solitary missionary to whom he is giving his support and succour; in the name of all those intelligent Hindoos, who are believers in one God, and who are 'thirsting for European knowledge;' in the name of that God, who has imparted to us his will, as well that we may impart it to others, as that we may ourselves obey it; in the name of Christ, and by all that is precious in christian hope, we call upon Unitarians, deliberately, and seriously to consider, what, in these circumstances, does the Lord our God require of us? May we longer innocently be passive against all the inducements with which we are here furnished, to immediate, and to vigorous exertion? We have ground for confidence, that many intelligent Brahmuns will listen to the instructions of intelligent Unitarian teachers. They may be slow to receive christian truth, and few splendid trophies may soon be won in the field of this warfare. But the cause is the cause of God; and, we believe, the voice which calls us to engage in it, is the voice of God. If the time be not now arrived, when the work of foreign missions is to be begun by us, we know of no principles, by which we may determine when it will have begun. If the encouragements which we now have to the duty, fail of ex-

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citing us to it, we shall deserve the reproach that has been cast upon us; nay, more, shall we not have good reason to fear a far more terrible retribution?

Intelligence.

Letters on the Gospels.—Proposals have been issued for the publication of a work with this title by Miss Hannah Adams. Its character and its claims to a liberal patronage, are thus set forth in the Prospectus.

'The design of these Letters is to afford an easy and popular explanation of many passages in the Gospels, without entering into the discussion of any controverted topicks. These explanations have been collected from a variety of authors, treating of the antiquities and history of the Jews, the manners and customs of the East, the natural history of the Bible, &c. The highly respectable authoress of this little book devoted herself to literary pursuits at a time, when literature was far less cultivated and regarded in our country than at present. All her works have been received with general approbation. Her History of Religions has passed through three editions in our own country, and been re-edited in England, besides being made the basis of other similar works. It is the standard book on the subject. Her History of the Jews supplied another deficiency in literature. It has been published in England by the society for promoting their conversion; and has been translated into the German. Her History of New England is likewise well known and highly esteemed; and many of the present generation are indebted to the abridgment of it for their first knowledge of their forefathers. But these works, however profitable to the publick, have been of little profit to herself. Her services to the community have not been repaid; and it cannot, therefore, but be grateful to many to have an opportunity presented, by the publication of the present work, to afford her, in her old age, an expression of the public respect and obligation.'

We cannot suppose any urgency of ours to be necessary to call the attention of our readers to the claims of a work of Miss Adams. She has long devoted herself to literature, and her publications have been uniformly well received; but hitherto almost her only remuneration has been their popularity and usefulness. It cannot be doubted that a work of the kind proposed, executed with her characteristick good judgment, will be a valuable accession to the means of understanding the New Testament; and we should be as

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much surprised as disappointed, if the opportunity were lost to express the high sense, which is undoubtedly entertained of its author's merit.

Mr. Yates of Birmingham.—Messrs. Wells and Lilly have recently received several copies of two new publications of this distinguished divine. The first is on *the scriptural meaning of the term Saviour as applied to our Lord.* Mr. Yates argues with Hammond, Le Clerc, John Taylor and others, that that title applied to Jesus Christ represents him as delivering men from spiritual darkness and corruption in this life, and thereby delivering them from shame and wretchedness in the life to come. He maintains that the text, 1 Cor. xv. 2. 'by which also ye are saved,' is correctly rendered, 'by means of which ye are also saving yourselves,' like Acts ii. 38, 39. where the same verb in the same voice is translated '*save yourselves,*' and not *be ye saved* 'from this untoward generation;' and a similar rendering he conceives to be proper in various similar texts. The alleged inconsistency in the accounts given by St. Paul and St. James of the method of salvation, he thus reconciles. 'While St. Paul commonly applies it [the word *save*] to denote deliverance from depravity, ignorance and superstition, in the present life, St. James, on the contrary, uses it to denote deliverance from the doom of the wicked in the next world; hence the supposed contradiction between these two Apostles. Paul often asserts the immediate dependence of salvation upon faith. Why?—Because those who believed Jesus to be the Messiah, and to have risen from the dead, were thereby necessarily delivered from the blindness and error of their heathenish or unconverted state; and this deliverance is what *he* calls salvation. It is in reference to the further and ultimate salvation that St. James asks, "What doth it profit, though a man say he hath faith, and have not works?—CAN FAITH SAVE HIM?" Faith inevitably delivers a man from his previous ignorance; but if, in opposition to the light of the Gospel, he continues to work the works of darkness, it will not deliver him from the just judgments of God in another world. The bliss and glory of the heavenly state are to be obtained by leading a good life; and a good life is the natural and usual consequence of sincere faith in the pure doctrines of the Gospel. But if a good life be wanting, faith may, indeed, free us from ignorance and errour, but not from the condemnation of a future state of retribution. It may, therefore, produce salvation in the one sense, though not in the other.'

The second tract consists of four sermons *on the effects of drinking spirituous and other intoxicating liquors.* The first is introductory, containing some forcible remarks on the difficulty of producing an effect by argument on this subject, and some statements concerning the chemical composition of ardent spirits. The

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second details the consequences 'which ensue from a single act of intemperance.' The third and fourth describe those which arise from the practice of drinking, *when formed into a habit*, and shew them to be '1. the loss of property; 2. the loss of character; 3. the loss of temper; 4. the loss of principle; 5. the loss of reason; 6. the loss of health; 7. the loss of life; and 8. the loss of Heaven.' Some of these particulars are substantiated by striking facts, and statements from medical writers. If any moral means can hinder the progress of this disastrous vice, it will be such publications as this and the late *Address* of Rev. Mr. Ware, which was reviewed in the last number of the Christian Disciple. The Sermons of Mr. Yates are strongly recommended to persons who are in the habit of distributing such works.

Theological School at Cambridge.—The annual examination of the Students at this school, took place Tuesday, August 10; and assembled a more numerous audience than we have witnessed at any previous anniversary. The following is a list of the subjects and authors of the dissertations.

JUNIOR CLASS.

1. The state of the Jews at the time of our Saviour's ministry. *George Wells.*
2. The phraseology of the New Testament, on the doctrine of repentance. *George Ripley.*
*3. The demoniacks mentioned in the Gospels. *Isaac Parsons.*
4. The internal evidence of Christianity. *George Leonard.*
5. The peculiar characteristicks of the style of our Saviour's discourses. *James A. Kendall.*
6. The design of John the Baptist's ministry. *Alonzo Hill.*
7. The conversion of St. Paul. *Warren Burton.*
8. The integrity of the text of the New Testament. *Frederick H. Allen.*

MIDDLE CLASS.

9. Is there sufficient evidence that miracles have been performed since the time of the Apostles? *Samuel Presbury.*
10. The Hebraisms of the New Testament. *Nathaniel Gage.*

SENIOR CLASS.

11. The religious spirit of the present age. *Alexander Young.*

* Not read, on account of ill health.

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12. The Sabbath. *Charles W. Upham.*
13. The Jewish Sacrifices. *Edward B. Hall.*
14. The canonical authority and character of the epistle to the Hebrews. *Eliphalet P. Crafts.*

It would give us pleasure to express our sense of the merit of each of these exercises; but we do not feel at liberty to describe them more particularly, than by saying, that they were in a high degree honourable to the members of the institution and gratifying to its friends.

Society for promoting Theological Education at Harvard University.—The anniversary sermon before this Society was preached on the evening of Aug. 22, at the church in Federal street, Boston, by Rev. Mr. Tuckerman of Chelsea. The text was from Matthew x. 1. 5. 7. The collection taken in aid of the objects of the Society, amounted to $105.

General Association of Massachusetts.—This body met at Ashfield June 22, and adjourned June 23. Delegates were present from twelve associations in Massachusetts; from the General Associations of the Presbyterian Church, of Connecticut, and of New Hampshire; from the General Convention of Vermont, and from the Evangelical Consociation of Rhode Island. The Worcester Central Association was received into connexion. Narratives of the state of religion in churches connected with the body were given by the delegates, and votes passed approving the method of instruction by Bible Classes, and the efforts making by the presbytery of Hanover for endowing a Theological Seminary for the education of pious young men, for the Gospel ministry. The next annual meeting is appointed to be holden in Boston.

General Assembly.—We have not yet seen a complete account of the doings of this body, at its meeting which was opened May 20. The report upon the condition of the Princeton Theological Seminary states the number of students to be 113; and the benefactions received within the year for their support, to be $2166 08 in money, exclusive of other contributions. $2500 for the endowment of a Scholarship have been received from a benefactor in Elizabethtown, whose name is concealed. 'There are under the care of the Assembly 13 synods, 77 presbyteries, 1679 congregations, and 1027 ministers. The number of vacant congregations is 769; licentiates, 173; and candidates 195. The number of communicants added during the last year is 10,431, and the whole number of communicants 112,955. The number of adults baptized during the the year has been 2120, and of infants 10,642. The amount of collections for missions has been $6,765; for commissioners' fund, 2,692; for the Theological Seminary, 1,465; for the Presbyterial fund, 370; and for the Education fund, 7,928.

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American Colonization Society.—The receipts of this Society during its seventh year, amounted to $7020 94, and its disbursements to $6739 22. The Managers have at their disposal $20,000, a fund bequeathed by General Kosciusko in his will, for meliorating the condition of slaves in the United States. This fund is appropriated to the purchase of a Seminary Farm, where children are to be received to be trained for the colony. The party of colonists which sailed in February, from Petersburgh, Virginia, arrived in safety, with the exception of one woman and three children, who died on the passage, the former by a casualty. Dr. Ayers and Mr. Ashmun have resigned their agencies at the colony. Rev. Mr. Gurley, resident agent of the Society, went out in July to inspect the condition of the settlers. In several places collections were taken in aid of the funds on the recent anniversary of American Independence. The last intelligence which we have seen direct from the colony is contained in an extract from a letter of a lieutenant in the navy, dated May 29, 1824. It is as follows;

'On the 4th of April I anchored at Cape Mesurado, and visited the Colony of free people of colour, where I remained eight days, and have the satisfaction to report that I found them comfortably settled, and at peace with all the neighbouring nations. The number of inhabitants is two hundred and thirty-seven, seventy-eight of them capable of bearing arms, who are formed into a company, and muster, for exercise, every Saturday. They all have good houses, and some of them begin to cultivate gardens. They have also cleared a considerable piece of ground intended for cultivation. They catch in the river a variety of fine fish and plenty of oysters; they have an abundance of fine timber, and the soil is very good; and they all appeared to be quite contented with their situation. They probably enjoy as good health there as they would in any part of the world. Of the last emigrants, (one hundred and five,) all have gone through their seasoning; three young children only have died, and they with complaints incident to every climate and country.'

A letter from Dr. Ayres, lately superintendent of the colony, to Lieut. Stockton, states that the emigrants who went out with him were transported to Africa for less than $45 each. 'With a large ship,' he says, 'regularly and constantly employed in the trade, they could be taken for one third less, which would reduce the price to thirty dollars a head, and the last company of 105 persons were actually taken for $26 each. When the colonists shall have begun to cultivate large quantities of sugar cane, coffee, &c. and when they shall have extended their internal trade with the natives, so as to afford a rich return cargo, it will take off one half the remaining price, and reduce the passage to Africa to $15 per head.'

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The most gratifying part of this communication relates to the climate of the spot fixed on for the colony. 'More than three hundred persons have been sent out to Liberia. Of the whole number of settlers only twenty five have died; and of these, five were killed in battle, two were drowned, one was killed by the fall of a tree, one was still born, one died of a mortification, *and only fourteen by fevers.* Of these deaths twelve were of the passengers of the Oswego. This vessel arrived there under all the unfavourable circumstances that can ever attend any expedition.'

'We arrived in the worst part of the year, just 'as the rains had commenced, without houses over our heads, without suitable food for the sick, without a bottle of wine fit to be presented to a patient. The new emigrants were obliged to take shelter in the few huts then erected, and to share them with those already there. At night their beds and mats were spread over the floor of the huts, and were deluged with rain three or four times every twenty four hours. The beds of some of the sick were never dry from the time they were taken ill until they died;' &c.

American Jews' Society.—An abstract has been published of the report made to the American Society for meliorating the Condition of the Jews, at its fifth anniversary meeting in New York, May 14. In a tour to the south, Mr. Frey, agent of the Society, had formed fifty one auxiliary societies, and obtained $4600 for the Treasury. There are 2000 copies of Israel's Advocate distributed among the auxiliary societies and individual subscribers. 72 Auxiliary societies have been organized during the last year, and there are in all 213 auxiliaries; and nearly $8000 have been during that time received into the treasury. The expenditure within the same period was $3975 30. It is proposed to appoint suitable persons, to be missionaries to the Jews in Europe, and agents to make known the objects of the Society.

Female Jews' Society of Boston and Vicinity.—'The eighth annual meeting of this Society was held in the month of May. The receipts for the last year were $997 86. The permanent fund of the Society amounts to $1620, and their disposable fund to $1230. The Society is waiting for a suitable Missionary to be sent to the Jews around the Mediterranean, under the direction of the American Board of Foreign Missions.' *Missionary Herald.*

This plan of sending a missionary to the Jews abroad has been opposed by Mr. Simon, agent of the American Jews' Society, who insists with great vehemence that it will be fruitless.

Baptist State Convention.—A proposition has been made to the Baptist churches in this State, to unite in an annual convention.

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The objects are stated to be, 1. a better mutual acquaintance; 2. assistance to destitute churches; 3. the management of missions; 4. education for the ministry; and 5. concert with Baptists in other states. All intention is strongly disclaimed to interfere in the internal concerns of any church, or in questions between different churches.

Baptist Charities.—The 22d anniversary meeting of the Baptist Missionary Society of Massachusetts was lately holden in Boston. The report of the secretary represented it as prosperous.—The Evangelical Tract Society printed, during the last year, 66,000 tracts, and issued from its depository 77,400. The contributions and subscriptions within the same period amounted to $322 93.—'The Massachusetts Baptist Education Society has now under its patronage between twenty and thirty young men.'

Presbyterian Education Society.—In the Report presented at the sixth annual meeting of this Society, holden in the city of New-York, we find the following remarks, shewing the necessity of exertion on the part of the richer portion of our country for the support of religion in the new settlements.

'We have entrusted the extension of our religious institutions to the voluntary and unassisted efforts of the people; and these efforts are to be made under the most unfavourable circumstances. Consider the manner in which our new settlements are formed. The first settlers are men of little or no property. They go into the wilderness, and are occupied for a long time in clearing the land for cultivation. It is usually several years before they are able to erect comfortable dwelling houses, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period they are from necessity without schools, without ministers, without any of that influence or those institutions, which are the glory and the safety of older sections of the country. By the time that they are able to support these institutions, long habit has made them contented without them. With many, the expense is an objection; and not unfrequently a new generation has sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. Under such circumstances, we should naturally suppose that infidelity and every species of errour would take root and flourish. Such is the fact. Every account represents the condition of the inhabitants in these settlements as deplorable for ignorance and irreligion.'

From the following summary it may be inferred that the state of the Society is extremely prosperous.

'From the preceding details it will be perceived, that of the Executive Committees and Auxiliary Societies connected with the

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Board, sixteen have transmitted their reports, and that they have had under their charge, the last year, eighty six young men in different stages of their education. If we allow to those committees and auxiliary societies, whose reports have not come to hand, the same number of beneficiaries as were mentioned in their last communications, the result will be, that this Society, in all its branches, has had under its care in the course of the year, one hundred and three young men preparing for the Gospel ministry. The number mentioned in our last report was one hundred and two.

'From the report of the Treasurer of the Board, it appears that the receipts during the past year have been seven hundred and eighty dollars and nineteen cents.

'For want of more full and accurate reports, the precise amount of the receipts and expenditures of the branches of the society cannot be stated, but from the documents already come to hand, it appears that ten of the branches have received the last year more than five thousand dollars, and it would be safe to estimate the whole receipts of the society and its branches at more than seven thousand dollars.'

LIST OF NEW PUBLICATIONS.

A Selection of Hymns and Psalms, for Social and Private Worship. Second Edition, enlarged and improved. Cambridge. Hilliard & Metcalf.

This is a reprint of the Hymn Book published some time ago at Andover, and generally known under the name of the 'Andover Selection.' It is really and materially improved, and may indeed be regarded, both in its materials and arrangement, as a new selection, possessing all the advantages to be expected from the greater experience of the compiler. It contains about *ninety* additional hymns, embracing most, we believe, of any value, which are to be found in any of the late collections, and which were not in this before. Among these we were glad to meet with Tate's 100th Psalm; Henry K. White's *God's Power seen in the elements;* Butcher's striking hymn, beginning, *Bright orb of heaven, thy circuit stay;* and the *Morning and Evening Hymns* of Bishop Kenn. *Twenty-three* of the additional Hymns are not included in either the New York or West Boston collection, some of which are of approved excellence. The compiler has also shown his judgment and taste in rejecting more than *forty* of the hymns in the first edition, as unworthy a place in this, leaving scarcely one that need offend the most fastidious. He has likewise availed himself of the opportunity to restore several of the hymns to their original form, or nearly so; and to alter and improve some others. See Hymns 5, 23, 170. We must express our regret, however, that he has not thought fit to give us both the versions of the Hundredth Psalm without the alteration of a word. As to the order, arrangement, and references of the pieces, we con-

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sider this selection as perfect; and vastly superiour in this respect to any other that has come under our observation. The many and great changes in this edition must diminish in some views the value of the first; but we understand that the work is to be permanent in its present form. We commend its claims to those churches that are about adopting or introducing a new selection of hymns.

A Discourse delivered before the Worcester Auxiliary Society for meliorating the Condition of the Jews, April 28, 1824. By Aaron Bancroft, D. D. Pastor of the Second Congregational Church in Worcester.

Dr. Bancroft is President of the Worcester Society. He explains in this Sermon, with his accustomed conciseness and force, some of the circumstances which make the Jews a peculiarly interesting people, their claims to the attention of Christians, and the measures which have been hitherto adopted in their behalf.

A Sermon, preached at the Ordination of the Rev. Ezra S. Gannett, Colleague Pastor of the Church in Federal Street, Boston. By Rev. William E. Channing, D. D. Pastor of said Church.

A Valedictory Discourse, delivered before the First Religious Society in Weymouth, in two Parts, on the morning and afternoon of Lord's Day, July 4, 1824. By Rev. Jacob Norton.

Charity at Home. A Sermon preached for the Benefit of the United Domestick Missionary Society, in the Church in Murray Street, New York. By John H. Rice, D. D. Professor of Christian Theology in the Theological seminary in Virginia.

Future Rewards and Punishments. A Sermon preached at the Funeral of the Rev. Moses C. Welsh, D. D. Pastor of the Second Church in Mansfield, April 28, 1824. By Rev. Samuel Nott, Pastor of the Church in Franklin.

Twenty-fifth Annual Report of the Massachusetts Missionary Society. Read and accepted, May 25, 1824. Salem.

A Treatise on the Divine Nature, exhibiting the Distinction of the Father, Son, and Holy Spirit. By Humphrey Moore, Pastor of the Church in Milford, New Hampshire. 8vo. Boston.

Unitarian Miscellany. Nos. 43 and 44. Baltimore.

Religious Principle the Foundation of Personal Safety and Social Happiness. A Sermon preached at Concord, on the Day of the Anniversary Election in the State of New Hampshire, June 3, 1824. By Bennet Tyler, D. D. President of Dartmouth College. 8vo. Concord.

The Religious Monitor. No. 1. 8vo. Albany.

Christian Spectator. Vol. VI. Nos. 7 and 8.

Missionary Herald. Vol. XX. Nos. 7 and 8.

A Careful and Free Inquiry into the True Nature and Tendency of the Religious Principles of the Society of Friends, commonly called Quakers. By William C. Brownlee, A. M. 8vo. Philadelphia.

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Minutes of the Baltimore Baptist Association, held in the Meeting House of the Ebenezer Church, in the City of Baltimore, May 18, 1824.

The New Testament of our Lord and Saviour Jesus Christ, with References and a Key Sheet of Questions, Historical, Doctrinal, and Practical. By Hervey Wilbur, A. M.

Sermons and Plans of Sermons, on many of the most Important Texts of Scripture. By the late Rev. Joseph Benson. 12mo. pp. 302. Baltimore.

Baptist Magazine for July.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. 7. Containing Selections from William Penn's Works;—The Innocency of Errour Asserted and Vindicated. By Dr. Sykes;—Selections from the Writings of Dr. Benson.

The Friend of Peace, No. 23.

Gospel Advocate, Vol. VI. Nos. 5 and 6.

Sermons on the Principal Events and Truths of Redemption. By John Henry Hobart, D. D.

Sermons by the late Right Rev. Benjamin Moore, Bishop of the Diocess of New York.

The Christian Advocate, Nos. 18 and 19, for June and July, 1824. Philadelphia. E. Littell.

A Sermon preached June 9, 1824, at Falmouth, Mass. at the Ordination of the Rev. Benjamin Woodbury. By Leonard Woods, D. D. Abbot Professor of Christian Theology, Andover.

Correspondence relative to the Prospects of Christianity and the Means of promoting its Reception in India.

An Essay on Communion, being an Able and Candid Vindication of the Particular Communion of the Baptist Churches. By J. Merriam. Lincoln & Edmands.

The Trials and Encouragements of Christ's Faithful Ministers; a Sermon delivered in the Baptist Literary and Theological Seminary, Hamilton, New York, March 19, 1824. By Nathaniel Kendrick, D. D. Professor of Theology in the Seminary. Published by the Students.

The Duties, Trials, and Rewards of the Gospel Ministry; a Sermon preached in Pittsfield, Mass. at the Installation of the Rev. Rufus William Bailey, as Pastor of the Congregational Church in that town, April 15, 1824. By Absalom Peters, A. M. Pastor of the Church in Bennington, Vermont.

Conversations on the Bible. Second Edition. Philadelphia. Harrison Hall.

Flavel's Sacramental Meditations. Richmond. Joseph Martin.

The Spanish Daughter, by the Rev. George Butt, late Chaplain in

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Ordinary to his Majesty. Revised and Completed by his Daughter, Mrs. Sherwood, Author of Stories on the Church Catechism.

American Sunday School Magazine. No. 1.

Two Discourses on the Atonement. By Moses Stuart of Andover.

A Sermon, delivered July 13, 1823, at the Organization of the Third Presbyterian Church in the city of Charleston, S. C. By Aaron W. Leland, D. D.

Christian Almanack for 1825. Lincoln & Edmands.

Sixth Report of the Board of Directors of the Presbyterian Education Society; presented at the Annual Meeting, May 13, 1824. New York. J. Seymour.

DEDICATED.

July 6, The New Meeting House in Tewksbury.

ORDAINED.

Aug. 11, Rev. William Ford, Colleague Pastor of the Second Presbyterian Church in Newburyport.

June 30, Rev. Ezra S. Gannett, Colleague Pastor of the Church in Federal Street, Boston. The Introductory Prayer was offered by Rev. Mr. Palfrey; the Consecrating Prayer by the Rev. President of the University; and the Concluding Prayer by Rev. Mr. Pierpont. Rev. Dr. Channing preached the Sermon; Rev. Mr Ware addressed the Church and Society; Rev. Dr. Porter of Roxbury gave the Charge, and Rev. Mr. Gannett of Cambridge the Right Hand of Fellowship.

June 30, Rev. Calvin Lincoln, jr. Pastor of the First Congregational Church in Fitchburg. Rev. Mr. Brooks of Hingham offered the Introductory, Rev. Dr. Lowell of Boston the Consecrating, and Rev. Mr. Francis of Watertown the Concluding Prayer. Rev. Professor Ware of the University preached. Rev. Dr. Thayer of Lancaster addressed the Church and Society. Rev. Dr. Bancroft of Worcester gave the Charge, and Rev. Mr. Damon of Lunenburgh, the Right Hand of Fellowship.

DIED.

At Ashby, July 29, Rev. Cornelius Waters, Æt. 76.

ERRATA.

Page 264,	line 9,	column 4,	for O	read B.
265,	3,	5,	1745	1754.
267,	23,		23	24.
267,	23,		53	52.
267,	33,		two	five.
269,	22,	3,	38	78.
270,	3,	2,	1750	1753.
270,	23,	3,	73	qu.

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THE

Christian Examiner.

No. V.] *September and October*, 1824. [Vol. I.

Miscellany.

NOTES UPON THE BIBLE.—No. V.

Some brief account of a few of the most important manuscript copies of the New Testament may be interesting to the readers of the Examiner. Their age, character and state of preservation, indeed, while they make an essential part of the literary history of that volume, constitute also a part of the grounds, on which the evidence of the purity of the text is to be estimated. It is therefore not a mere subject of curiosity, but of some utility to the biblical inquirer.

Of the ancient manuscripts of the New Testament, which have survived the ravages of time and accident, and come down to us, the *Alexandrine* is that, which on several accounts deserves our first notice. The precedence over all the others has usually been given to it by critical writers, not for its age, its origin, or the care with which it was originally written; but because it is more entire than any other of equal age, was earlier and better known, has been more consulted, and more fully and critically examined.

This venerable relick of an early age, now preserved in the library of the royal Museum in London, consists of four folio volumes; the three first containing the Septuagint version of the Old Testament, and the fourth the original Greek of the

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New. Like all the most ancient manuscripts, it is written on vellum. The page is divided into two columns. It is written in uncial characters throughout, without distinction of words, and without aspirates or accents. It is however divided into paragraphs, which are distinguished, when the first terminates with the end of a line, by the next commencing with a letter of much larger size, but of the same form, placed, not as we begin a paragraph *within* the line, but *without* in the margin. And, (what is still more peculiar, differing from any example of modern chirography,) when the paragraph ends in the middle of a line, the writing is continued, usually with a small interval of blank space, but sometimes without any, to the end of the line; and the first letter in the next line, though it be in the middle of a sentence, or even in the middle of a word, is distinguished by being of the large size, and, to denote the commencement of a paragraph, placed in the margin. This singularity has led to the supposition, that the transcript was made by a person wholly unacquainted with the Greek language. But this opinion has been shown by Montfaucon, Wetstein, and Woide, to be without foundation; and that it is to be attributed, not to the ignorance of the transcriber, but to the custom, strange as it is, of those times.*

The volume of this manuscript, which contains the New Testament, is incomplete. Several of the first sheets are missing, containing the Gospel of Matthew, to the 6th verse of the xxvth chapter, where the page begins with the word εξερχεσθε in the middle of the verse, in the manner represented in the note below. There is again a chasm in the Gospel of John from the 50th verse of the vith chapter, to the

* The following is an example taken from the 6th and 7th verses of the xxvth chapter of Matthew. They are the first sentences, as is afterwards mentioned, that remain in the Alexandrine Manuscript.

εξερχεσθε εις απαντησιν αυτου.
Τοτε ηγερθησαν πασαι αι παρθενοι
εκειναι και εκοσμησαν, &c.

In the Alexandrine manuscript it is thus written;

ΕΞΕΡΧΕΣΘΕΕΙΣΑΠΑΝΤΗΣΙΝ
ΑΥΤΟΥ ΤΟΤΕΕΓΕΡΘΗΣΑΝΠΑ
ΣΑΙΑΙΠΑΡΘΕΝΟΙΕΚΙΝΑΙΚΑΙΕΚΟ
ΣΜΗΣΑΝ

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62d verse of the viiith,* and another in the 2d Epistle to the Corinthians, from the 13th verse of the ivth chapter to the 7th verse of the xiith. By what accident the sheets containing those passages have been lost is not known. The book has sustained a further damage. The upper margin has been wet in such a manner, as to destroy, or render illegible the writing of a few words at the beginning of the first lines in the inner column of the right hand page, and at the ends of those in the corresponding column of the opposite page, through a large part of the volume.

This manuscript takes its name from the supposed place of its origin, and is said to contain internal marks of having been actually written, as its name imports, in Egypt. It was presented to Charles I. king of England, by Cyril Lucaris, patriarch of Constantinople, by the hands of Sir Thomas Rose, his majesty's ambassador at the Porte in 1628; and in 1753 it was deposited, where it now remains, in the British Museum. The highest date claimed for this manuscript is the latter part of the fourth century. The general opinion fixes it to the sixth, and Michaelis, on whose judgment, in such a case, much reliance may be placed, asserts that it cannot have been written later than the eighth. At the lowest computation, therefore, it has been now written more than a thousand years.

By the gradual but sure operation of time, this venerable relick of a remote age is passing to decay. In some parts the ink has corroded the parchment. In others it has so faded, that the finer strokes of the letters are no longer to be distinguished, but by the help of the microscope, and in a course of time must wholly disappear.

To prevent its being thus lost to the world, to save it also from the chance of perishing by those accidents, to which a

* In this passage, viz. John viii. 1—11. is contained the history of the adulteress. These verses are absent from some manuscripts, and in those in which they are contained, are considerably various in their readings. By a curious calculation it is discovered, that they must have been wanting in this copy. The two leaves indeed in which it should have been contained, as is said above, are lost; but that they never did contain the account appears; because in the Oxford edition of Georgius in 1703 in folio, those leaves contain about 149 lines, while the two preceding leaves contain 135, and the two following 136 only. Now subtracting from 149 the 12 lines, which contain the account in question, it will leave 137, which shows to a great degree of probability, that it was not contained in it.

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single copy is liable, at the same time to multiply and extend the means of consulting it, and to render it more accessible, the plan was conceived of giving a *fac simile* of the whole volume from the press by means of types cast for the purpose. This design was so faithfully and successfully executed in 1786 by the learned editor Charles Godfrey Woide, that the resemblance is said to be complete, and its accuracy such, as to answer all the purposes of a substitute for the original. It is even such, as to give an exact representation of the injury it has sustained in the inner margin by having been wet, and the partial defacement of the writing by that accident.

The next manuscript which claims our notice is one, which has also been copied in the same manner as the Alexandrine, and published under the auspices of the University of Cambridge in England, by Dr. Kipling.* This most valuable document, usually called the *Cambridge Manuscript*, in reference to the University in which it is deposited; and sometimes the Codex Bezae, or Codex Theodori from the person who presented it, the celebrated Genevan critick and divine, Theodore Beza; was sent in 1581 to the University of Cambridge by that eminent promoter of the reformation, after having availed himself of its readings in the two editions which he published of the New Testament in 1565 and 1582; the last of which, as before remarked, was the text followed by the translators in our common English version.

This manuscript contains not the whole of the New Testament, like the Alexandrine, but only the four Gospels and the Acts of the Apostles; and in these also there are several small chasms. Like the Alexandrine, it is written in uncial characters of the most ancient form, without accents, aspirates, or intervals between the words. It differs, in having a Latin translation, written in the same character on the opposite page; which, it is material to observe, is not the Vulgate, nor any other known version, but appears to be an independent translation of this particular text.

The age of this manuscript is to be determined chiefly by internal characters, for but little is known with certainty of

* Of this as well as of the Alexandrine there is a splendid copy to be seen in the library of Harvard University.

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its history. It was found by Beza in the Monastery of St. Irenæus at Lyons in 1562, nineteen years before he presented it to the University of Cambridge. We have no means of tracing it with certainty any further back. But there are some circumstances, which render it highly probable, that it had been brought to light before. A manuscript, answering in so many remarkable circumstances to the description of this, that scarcely a doubt can remain of its being the same, was seen and collated between 1547 and 1550, either at Lyons or in Italy, by Henry Stephens. It was believed also by Wetstein, that in 1546 this manuscript was in possession of the bishop of Clermont, who, at the Council of Trent, quoted from it a reading of John xxi. 22. μενειν ουτως, &c. which is now to be found in no other existing manuscript; furnishing no small presumption that *this* was the manuscript from which the additional word ουτως was then read. It was also the opinion of this eminent critick, that this same manuscript was one of those, which were made use of at Alexandria in 615, by Thomas of Heraclea in a critical correction of the Philoxenian version, as it contains several readings, which are nowhere found, but in this manuscript and in the margin of that version.* From Egypt he thinks it was brought into France, where he finds it, as he supposes, referred to in 840 by Druthmar, a monk of Aquitain. There is a remarkable circumstance in the arrangement of the four Gospels in this manuscript, which also connects it with a curious historical anecdote and gives some credibility to the above conjectures of Wetstein. The Gospel of John is placed after that of Matthew, and before those of Mark and Luke.†

* The following are the texts referred to above, which are said by Wetstein to contain readings, that are now to be found only in the Cambridge MS. and in the margin of the critical edition of the Philoxenian version.

Matt. i. 7.	Mark i. 3.	Luke vii. 1. 41.	John vi. 1.
viii. 28.	iv. 9.	xii. 1. 2.	vii. 40.
ix. 15.	vii. 13.	xviii. 30, 34.	ix. 37.
xv. 6.		xx. 36.	
xx. 28.		xxii. 34.	

† 'I have seen,' says Druthmar, 'a copy of the Gospels in Greek, said to be that of St. Hilarius, in which those of Matthew and John were placed, different from the usual order, before the other two. I asked Euphemius, a Greek monk, the reason of this. He replied [in the quaint language, and truly monkish taste of the age] that it was in imitation of a good teamster, who would always put his best cattle forward.'

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The remarkable agreement of this Text, beyond any other, with the Syriack versions, the Coptick, and the quotations of Origen, together with some peculiarities in the orthography, led the learned editor of the printed edition of it, Dr Kipling, to the supposition that this copy was made in Egypt. Wetstein, on the other hand, believed it to have been written in the West of Europe. The hypothesis of Marsh to solve all the phenomena of this copy is, that it was written by a Greek, which is indicated by the chirography; that it was copied for the use of some person of distinction, who used the Latin language, or for some Latin community, which settled in Greece soon after the transfer of the seat of empire by Constantine, from Rome to Byzantium. This is rendered probable by the Latin translation, and the αναγνωσματα, or lessons of the Greek Liturgy noted in the margin. And finally, to account for its coincidence with the Philoxenian and Coptick versions, that it was copied, not from the Byzantine edition only, but that the writer made use of other copies, of which one was of the Alexandrine edition. Conformable to this was also the result of Dr Semler's laborious inquiries on this subject.

From a comparison of the letters of this copy with the specimens of Greek inscriptions given by Montfaucon, in his Palæographia Græca, it is confidently pronounced by Marsh, 'that it cannot have been written later than the 6th century, and *may* have been written two or three centuries earlier.' But there is another circumstance of internal character, which has been considerably relied upon as the means of drawing nearer to the precise date of this manuscript. It is the manner in which it is divided into sections.

The books of the New Testament were divided, at a very early period, into long and short portions, called τιτλοι and κεφαλαια. The former were marked at the top or bottom of the page, usually in red ink; the latter were invariably numbered on the side margin. The κεφαλαια, or short portions, were invented by Ammonius in the third century, and are usually called Ammonian sections. They were applied only to the four Gospels. These sections were in the beginning of the next century adopted by Eusebius, accompanied with references to his Canons of the Harmony of the Gospels, their use recommended, and there is reason to believe, that the

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adoption of them became general in copies, which were taken after that period.*

A similar division of the Acts and Epistles was made afterward toward the close of the century by Euthalius, which from their author took the name of Euthalian sections.

Now with respect to the Cambridge manuscript, we observe, that neither of the above divisions was followed by the original transcriber, and that he actually made use of a different one. The Ammonian sections we indeed find noted in the margin, but *that* is evidently done by a later hand; and it is without the references to the Canons of Eusebius. Now, although the presence of these marks, *a prima manu*, would be decisive evidence, as in the case of the Alexandrine, that the copy in which they were found, *could not* have been written before a certain date, because before that time the marks were not invented; their absence will by no means prove to the same degree of certainty, that it *was not* written afterward. The coincidence, however, of this circumstance with other proofs of antiquity, reduces it to a high degree of probability, that its true date cannot have been much posterior to the time, at which these divisions came into general use. And from the celebrity of Eusebius, and the knowledge, that they were in fact adopted by Jerom at the close of this century, it has been inferred, that this must have taken place at least within a century after their invention. If this conclusion be adopted, it will carry back the date of this manuscript as far, at least, as to the middle of the fifth century.

The *Vatican*, of which I am next to give some account, is a manuscript, which takes its name from the palace of the

* The Canons of Eusebius referred to a Harmony of the Gospels, and, by a mark against the Ammonian sections, showed which of these sections were contained in each of the four Gospels, which of them were found only in three, which only in two, and which were peculiar to one of them. These sections are to be seen marked in the printed *fac simile* of the Alexandrine manuscript, and also in the folio edition of Mills' New Testament. They have been copied also into some other printed editions of the Gospels, as those of Stephens and Kuster.

According to these early divisions

Matthew consists of	τιτλοι	ξη—lxviii.	κεφαλαια	τνς—355.
Mark	——	do.	μη—xlviii.	do.	σλδ—234.
Luke	——	do.	ξγ—lxxxiii.	do.	τμδ—343.
John	——	do.	ιη—xvii.	do.	σλα—231.

See Simon's Hist Crit. du texte du N. T. Ch. xxxiii. p. 424. Wetst. Prolog. p. 6. Marsh's Mich. Vol. II. p. 904.

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bishop of Rome, in whose library it is deposited. Like its great competitor, the Alexandrine, it originally contained the whole Bible; and like that too it has suffered mutilations. At present the manuscript ends with the words 'αμωμον τω θεω' Heb. ix. 14, the remaining leaves containing the rest of the Epistle, the Epistles to Timothy, Titus, and Philemon, and the Revelation, being lost.

The disposition of the books of the New Testament in this copy is remarkable. The Gospels and Acts stand in the common order. After them are placed the Catholick Epistles, succeeded by those of Paul, but not in their usual order, that to the Hebrews being placed immediately after those to the Thessalonians; and there is reason to think that in the more ancient manuscript from which this was copied, that Epistle stood between those to the Galatians and to the Ephesians.*

Besides being a complete copy of the whole Scriptures, it further resembles the Alexandrine, in the uncial character, though somewhat smaller, less elegant, and without letters of a larger size at the beginning of sections. It differs from it in being written with aspirates and accents, and in having neither the Ammonian nor Euthalian sections marked in the margin, nor the references of Eusebius. Another important singularity is, that the Epistles of Paul are not written separately, but in a continued series; the whole divided into ninety three sections, without any distinction of one Epistle from another, as if the whole of them constituted a single work. It is written with great care and accuracy; but no two copies, it is said, are more dissimilar in their readings, than this and the Alexandrine.

It has been supposed that this manuscript was one of those, which were sent to Alcala by Leo Tenth to be used in preparing the Complutensian edition; but a comparison of its readings with that copy has shown, that if it was one of those which were sent, very little if any use was made of it.†

* This is indicated by the figures in the margin, afterward to be explained, with which the sections are marked. The Epistle to the Hebrews contains from section 60 to 69 inclusive. The Epistle to the Galatians ends with 59, and that to the Ephesians begins with 70, which shows, that the leaves, which contain that to the Hebrews, have probably been transposed from between them.

† This opinion, expressed with great confidence by Professor Marsh, was grounded on a comparison of a selection of readings from the Vatican MS. by Birch of Copenhagen, with the Complutensian text. In the three first chapters of Matthew he found twenty seven readings peculiar to this MS. not one of

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The value of this manuscript is less known, than that of either of the others, which have been described, because it has been less examined. It was proposed by the Abbé Spoletti to publish an exact impression of it, and a memorial was presented to the Pope for this purpose, but the permission was not obtained. The subject was submitted to the Inquisition, which refused its assent. In the spirit of liberal and free inquiry, which is now extending itself into catholick as well as protestant countries, we may be allowed to hope, that the time is not very remote, when all such inhibitions upon the extension of the means of knowledge will be taken off; and provision will be made for an exact representation of this venerable manuscript to follow those of its fellows, the Alexandrine and Cambridge, into every great library of christendom, so as to be accessible to every biblical scholar.

Different degrees of antiquity have been assigned to this manuscript. The Roman edition of the Septuagint was published in 1587, and at that time the editors ascribed to this manuscript an antiquity of 1200 years. They referred it therefore to the fourth century. The principal grounds for attributing to it this high antiquity are, the strong resemblance, which its characters are said to bear to those on a monument, known to have been erected in that age; the absence of the Ammonean and Euthalian sections, and Eusebian references, which may be supposed to have got into general use by the middle of the fifth century; and the arrangement of Paul's Epistles, which is said to agree with what was usual in the time of Eusebius, i. e. in the fourth century.

The existence of the accents and aspirates, on the other hand, is not conclusive against it, though it would render the date of a century lower more probable. Accents were used by grammarians in the first century, and even earlier. In the ruins of Herculaneum, a verse of Euripides has been found inscribed with accents. But what is most to the purpose is the positive evidence we have, that in the fifth century the

which is taken into the Complutensian text. But lest it might be imagined, that this MS. was received at Alcala after the first sheets of the Testament were struck off, and might have been made use of for the rest, he applied the same test to the last chapter of John, where the evidence was found still more decisive. For in that single chapter were found twenty eight readings, not one of which is noticed by the Complutum Editor.

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accents were actually used in an edition of the Epistles of Paul, the catholick Epistles, and the Acts of the Apostles. The existence of the accents then presents no objection against the middle of the fifth century for the date of the Vatican manuscript, and the other circumstances, which have been mentioned, seem very strongly to point to a date at least as early as that.

Of several other manuscripts of great value and antiquity, I shall confine myself to the notice of one, the Codex Ephrem. This is a copy preserved in the imperial library at Paris, and deserving of particular consideration for several reasons. It is supposed to yield in age to none but the Cambridge and Vatican. It contains a marginal note on Heb. vii. 7, which is thought by Wetstein to carry in it decisive proof of having been written before the institution of the feast of purification of the Virgin Mary, which was in 542.

This was originally a copy of the whole Bible. A considerable part of the New Testament remains, though in many places illegible. In the first part of the volume the sacred text has been erased, and the Greek works of Ephrem, a Syrian bishop of the sixth century, are written on the parchment; yet so, that much of the original writing is still legible under it, though in a pale and faded state.

The readings of this manuscript are said to agree in a remarkable manner with those of the Alexandrine.

It has one marginal reading, which deserves particular notice, because it shows more clearly perhaps, than any other instance, the manner in which a false reading has crept into the text, so as to get firmly established. It is a passage in the fifth chapter of John, in which the Evangelist gives an account of the cure of an infirm man by our Saviour at the pool of Bethesda.

In our received text, the account states, that at this pool was collected together a 'great multitude of infirm persons, of lame, blind, withered, *waiting for the moving of the water. For at a certain season, an angel went down into the pool, and troubled the water; whosoever therefore went in first after the troubling of the water was made well, whatever disease he had.* And a certain man was there, who had an infirmity thirty and eight years, &c.'

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This passage, (so much of it as is printed in italicks) has been the cause of no small perplexity to commentators, and different hypotheses have been assumed, in order to find a meaning in the passage, which should relieve the Evangelist from the imputation of giving a sanction to the strange popular notion, which the account seems to imply.

It has accordingly been supposed by some, that the pool was a small medicinal spring flowing only at particular times, and then into a bath capable of containing only one person at a time. Its healing qualities might be real, yet exaggerated, and mingled with popular superstitions.

Others have thought, that this pool was the place, in which the victims for sacrifice were washed; that it derived its healing power from the blood of the victims; that the *certain time* of its efficacy was that of the great festivals, when the prodigious number of the victims might entirely change the state of the water; its activity was increased by putting it in motion; the person employed to do this, as it was preparatory to those persons stepping into it, who were waiting to receive the benefit of its healing virtues, might with propriety be called αγγελος, as it is well known, that this term was not appropriated by the Jews, nor was it by the Evangelists, to celestial messengers, a superiour order of beings. John the Baptist was called the αγγελος, very properly translated messenger, who went before the Messiah. We read of Peter's angel, or messenger, in the Acts of the Apostles; and the angels of the churches mentioned in the Revelations are well understood to be christian ministers.

But, if it can be shown to a very high degree of probability, that the passage which involves the difficulty is really no part of the sacred text, all such ingenious modes of explanation will be rendered unnecessary; and of this a few facts, that may be stated, and the opinions of distinguished criticks grounded upon them, may furnish sufficient data for the reader to make up his judgment.

That its genuineness, then, is in a high degree doubtful, we see was the opinion of Griesbach; since the mark he has set against it, in his corrected text of the New Testament, is that, which he uses to indicate, that it is suffered to remain in the text on the lowest allowable degree of evidence; and that it would not be taken into the text upon the same evi-

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dence, were it not already there. And it was decidedly rejected by Semler, Michaelis, and Herbert Marsh, as an undoubted interpolation.

The grounds of this decision, and of the doubts of Griesbach were, that the passage is not found in either of the two oldest manuscripts extant, the Cambridge and the Vatican. In the Codex Ephrem, of which I have just given some account, and which was perhaps nearly a century after the others, it is found, not in the text, but in the margin, inserted there by the copyist probably, as a tradition explanatory of the text. In manuscripts of a somewhat later period, it is found taken from the margin into the text, but with an asterisk or obelus set against it, as a passage of not unquestioned authority. In copies of a still later period it stands in the text, without any mark of diminution.

In this instance we have the means of tracing the several steps by which, in the course of two or three centuries, a spurious passage has got itself so firmly seated in the text, that Griesbach has not ventured to eject it; first appearing merely as an explanatory note in the margin, without any pretension to a place in the text; and the older copies, as far as we know all of them, being wholly without it; then taken into the text by the errour of the transcriber, but with a mark against it to express his doubt whether it belonged there; then lastly in subsequent copies the mark of suspicion taken off, and the passage appearing as an undoubted part of the genuine text.

Other passages in the New Testament, it is not improbable, may owe their present existence in the printed editions to the same cause. And there is always reason to suspect that it may be the case, if they are absent from the oldest manuscripts, though contained in all those of modern date.

One passage, it is now well known, has found its way into the received text, and has maintained its standing there for three centuries, upon less authority even than this. The text of the three heavenly witnesses, 1 John v. 7, stands not only wholly destitute of the authority of *ancient* manuscripts, but almost equally so of *modern*. 'Of all the Greek manuscripts of the catholick Epistles, now extant, of which more than a hundred have been quoted by name, *the passage has been discovered in one only*, the codex *Montfortianus, which is*

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*neither of sufficient antiquity, nor of sufficient integrity to be entitled to a voice in a question of sacred criticism.'**

With only the testimony of this fact on the subject, is it too much to say, that no text in the New Testament, resting on no better authority than this, and with nothing else to recommend it, should have been suffered so long to retain its usurped place?

CURSORY THOUGHTS ON THE STATE OF THE WORLD, AND ON THE DUTY OF CHRISTIANS IN RELATION TO IT.

The progress of the age, and the brightening prospects of the human race are favourite themes of the day; on which it is common to meet conjecture, speculation and congratulation in almost every circle, and from men of almost every character. They are topicks of conversation among all classes; they animate the declamation of the politician, the philanthropist and the philosopher; they find their way into the harangues of the pulpit, and are not unheard of in frequent addresses at the throne of grace.

There is doubtless, to a certain extent, good ground for this. An age is passing by us of extraordinary features and of extraordinary promises. We live in a land which exhibits to us only its brightest features and best promises. We have a right therefore to indulge feelings of satisfaction in surveying the present and anticipating the future. Both in a political and religious point of view we have singular cause of felicitation. And it would not be strange, if, amid the general excitement of anticipation and hope, which sometimes presents visions of perfectibility and happiness extravagantly romantick, we should too readily overlook the discouragements and impediments, which the old evils of society, and the interests of the ill and designing, and the passions of all, are opposing to the progress of improvement. The world, upon the whole, may be steadily going on; but it is rash and unwarrantable to suppose that it will go on without check. We must look at the future by the light of the past. The world has been

* Butler's Horæ Biblicæ.

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through past ages, upon the whole, going on. But amid what melancholy interruptions, struggling against what disheartening opposition, through what disastrous periods of darkness, revolution, change, which sometimes threw back the advancing day, and sometimes held it in long and almost desperate eclipse! We then may not hope that there shall be no check to human advancement in future time. It is doubtless true, that the recent discoveries and inventions of man, which have given him an acquaintance with the world, its laws, its resources, and its inhabitants, such as former ages possessed not, and have also given him the control of them, such as they had not—bringing distant continents and scattered nations into close and familiar connexion—together with those wonderful improvements of art, which enable him to diffuse throughout the whole mass, and transmit and perpetuate whatever knowledge is attained; must prevent the return of the darkness and barbarity of the middle ages, indeed must forbid every considerable retrograde step. Yet who can divine, notwithstanding, under what new form the selfishness of the ambitious, and the passions of the powerful and prejudiced, and the ignorance of the multitude, may be able still to interpose barriers to the march of society, and keep back the advancement of the world? In politicks and in religion, in the state and in the church, there are many who must regard all improvement as evil; who necessarily look on every attempt at reform, as the great men of Israel looked upon the teaching of Jesus Christ—as a wicked and heretical innovation, which would 'turn the world upside down.' It shall doubtless please God as signally to discomfit them at last. But who can tell through what new ages of darkness and suffering, it may please him first to guide the world?

But however this may be in regard to those portions of the world which are already civilized and christianized, we cannot forget, that, before the triumphant reign of improvement and happiness shall be complete, by far the largest portion of our globe is yet to be redeemed from the miserable degradation of savage and pagan life. The glorious era which we anticipate, will not have come, until—not only the long cherished and multiplied abuses of human power and christian truth are remedied on this and the European continents—but until the vast regions of Africa, and the populous territories

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of Asia, and the countless islands of the eastern and western oceans, shall have yielded up their millions to the light of knowledge, and the influence of revelation. That is a day for which the Christian looks. But 'how long, O Lord, how long?' While the glorious work advances but tardily among the enlightened peoples; when three hundred years of unsurpassed energy and exertion have not yet rescued the half of Europe from the religious tyranny of Rome, and the Reformed Church is itself but partially reformed; to how many weary ages must we look forward, ere the whole race of man, in all his scattered dwellings, shall be made free and sanctified by the truth of Jesus!

When we thus compare what has been done, with what remains to be done—we may not indeed suffer the feeling of discouragement to prevail, and to forbid our efforts in behalf of so desirable an end—but we are made sensible that in so extensive and intricate a concern we are bound diligently and cautiously to inquire what it is our duty to do, and in what manner we should attempt it. The work is vast and difficult; any efforts of ours must be in comparison limited and feeble. How imperiously then does duty require, that they be well digested and well directed, in order that they may not be utterly lost. When there is but little strength, if it be skilfully exerted, it may accomplish great objects; while, if misapplied, it may not only be inefficacious, but serve no purpose except that of disheartening.

Thus therefore are we situated in the midst of what are regarded as the splendid prospects of the age;—with almost an infinite work to be done, before they can be fully realised—bound, as subjects of God's kingdom and lovers of man's welfare, to do our part toward promoting them—and with the most imperative obligation to use warily our slender means, that if possible they may help us to do much, and at any rate may not be wholly thrown away.

Who then can forbear to feel that a solemn question is put to him? Who can rest till that question is answered, and he has ascertained, what it his duty to do?

It is evident that three courses offer themselves to our acceptance, one of which we must choose.

1. We may do nothing. We may reason, that in so vast an operation as the reformation of the world, God will carry

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on his own plans, in his own sublime and quiet way, making use of human agency at his pleasure, but not requiring the intentional interference of man; that therefore without some manifest and undeniable 'sign from heaven,' that any proposed work of ours will coincide with his councils and is demanded of us by him, we should labour but rashly and darkly at best, and in all likelihood encounter only defeat. There are many who seem to reason thus, and perhaps impose upon themselves by this plausible appearance of deference to the divine will.

2. Or we may make it our choice to aid only those designs of improvement which concern that part of the human family in which we are set, and the welfare of that society of which we ourselves make a part.

3. Or we may extend our charity further, and seek to improve the fortunes and characters of other less favoured nations, by sending among them those truths, principles, and institutions, which make our felicity and boasting.

I repeat it, that concerning these three courses, a solemn question of duty is put to our consciences, that we may know 'what the Lord will have us to do.'

In regard to the first of them, I apprehend that no one who has the heart of a man, and is rightly sensible to the motives and obligations of the Christian faith, will fancy that he can be accounted guiltless if he selfishly live to himself alone, if he share not at all with others the blessings he enjoys, and take no part by any contribution of means or of labour, in the great work of benefitting and improving his fellow men. No thoughtful man can think it permitted him to choose to do nothing. He will only desire to know *what* he should do.

Upon this point, there is, and easily may be, great difference of opinion. That he is bound to make exertion for the benefit of those immediately connected with him,—his own family, neighbourhood, country, first of all and chief of all,—few will pretend to dispute. There the Creator has laid the scene of his duty; there lies the centre of his influence; and he who abandons this post of assigned action, has denied the faith and is worse than an infidel.

But upon this point, as well as upon all others, there may be an unwarrantable extreme. And there is a tendency in

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those who feel it a duty to set this limit to their active charity, to limit here also their sympathy, and account as folly and romance all philanthropy which extends further. There are those who cause not only their charity, but their charitable feelings, to end as well as begin at home. They think that whether more distant portions of the race be enlightened and happy or not, is none of their concern; that, so long as themselves enjoy the privileges of civilization, the possession of liberty and personal rights, the glorious light of divine truth, and the comforting assurance of immortal life; it is of no consequence to them that others suffer beneath the iron rod of despotick tyranny, in the privations of savage wandering, in the beastliness of ignorant barbarism, or the comfortless and hateful depravity of heathenism. So long as themselves have peace, it disturbs them not that others have no peace.

I would not be misunderstood in this. No man has a right to do *nothing*,—but every one has an unquestionable right to choose *what* he will do, to select his field of labour. And if he be persuaded that his exertions will be most effectual in the regions around him, undoubtedly he is perfectly justified in not extending them beyond. It is palpably unjust to make it the test of a man's christian feeling or standing, that he does not help the cause of Christianity in a certain given sphere,—among the heathen, for example. The vineyard of God is extensive; no man can labour in every part of it. Different portions must necessarily be assigned to different men; and he who works well *here*, is as good and faithful a servant as he who works well *there*. All, therefore, of censure, which I intended, was directed against that state of mind which is indifferent to the wants of others, which has no sympathy for them, which not only feels justified in bestowing help elsewhere, but derides the very notion of pagans being benefited by our religious institutions. I conceive such a state of mind to be altogether inconsistent with any hearty interest in the cause of Christ's religion, and the salvation of men.

If I am standing by the seashore amidst a raging tempest, while some poor shipwrecked mariners are tossing and struggling in the waves; it is very right for me to give all my aid to those who are nearest me, and whom perchance I may save. I might be unable to reach with my boat the most distant, or I might perish with them if I did. But I

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should count myself less than a man, if I should therefore refuse to *feel* for them, and say, 'It is just as well they should perish,—what are they to me?' This is precisely a parallel case. The perishing souls near us demand our care. If we feel that we may do something for them, while our slender means would be wasted if carried out to those in a more perilous and distant exposure, then we are free to limit our endeavours accordingly. But God forbid that we should therefore have no sympathy for the others. God forbid that we should have so little the spirit of our Master as to scoff at their necessities and wretchedness,—when it was to redeem the world from precisely this state, that he toiled, and suffered, and died.

It is not at all surprising that good and benevolent men should widely differ in regard to the question of duty upon this subject. That it is most desirable that all the nations should be Christian, no one can deny, who knows the difference between savage and civilized life, between Christianity and idolatry. That it is in the purpose of the great Father that they shall be so at last, few will venture to question, who believe his paternal providence, or his recorded revelations. But how far any specified individual is under a moral obligation to attempt the work of their conversion, is a question to which it is not strange that discordant answers are returned; to which indeed different answers *must* be returned, according to the circumstances in which men may be placed. For by circumstances human duty is necessarily modified and affected, and it is by the circumstances in which God places us, that he indicates the intentions of his providence, and points out our duty.

On surveying then the circumstances of our condition, what reply should we frame for ourselves at the present time?

Here we cannot fail to remember, that some duties are of more perfect obligation and have a higher claim than others; and that, in case of balancing or interference between several courses, all of which we have not ability to take, the unquestionable is to be chosen before the more doubtful. Upon this obvious principle we have rested our preference of a near over a remote field of benevolent labour; not doubting that our scanty means were more acceptably expended in the certain advantage of a smaller space, than if hazarded by their extension over a larger and less accessible region. The

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Apostles themselves confined their labours to their countrymen, until they were specially commanded to extend them to others.

Neither can we fail to remember the consideration before stated, that even the christian world is as yet but partially reformed; and that the labour of at least three hundred years is needed to bring the nations to the best understanding and most faithful use of their holy doctrines. Opportunity has therefore seemed to be given for the full employment of zeal and benevolence in promoting the cause of improvement within the limits of christendom. Providence has seemed to intimate that here, for the present, our exertions were needed; here the pillar of the divine presence has seemed to abide. But I trust we have only waited to see it lifted up, like the Israelites of old, when we should be willing to rise and follow it even to the inhospitable desert. When it shall be made manifest that we are thus summoned, when the highway shall be opened for us by the evident preparation of fair opportunity, *opportunity* which is ever the COMMAND of God; then, I trust, we shall not be found backward to obey. No thinking man is indifferent, or can be indifferent, to the fortunes and happiness of his race, or esteem it other than a privilege to be employed in promoting the spread and the influence of God's regenerating truth, and ripening souls for salvation. We understand, as well as any, the real wretchedness of the heathen world; we could paint it as strongly; we could perchance declaim about it as eloquently,—although we believe that a righteous Judge will judge them according to what they have, and not according to what they have not. If then we can learn that the fulness of his appointed time has come; that he will honour our feeble labours; that he has made ready the way upon the interminable wilderness, so that our expedition shall not be lost there and destroyed; then I humbly trust we should not refuse to gird ourselves for the toil and go forth in his name. But how could we go, if we should not find that we were sent? We should only subject ourselves to the old reproach,—I have not sent them, yet they ran; I have not spoken to them, yet they prophesied.

Among the remarkable circumstances of the times, some have transpired which have seemed to many, both in this country and in England, to bring to us some such intimation

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of the purposes of Heaven. I allude to the situation and labours of Mr. Adam and Rammohun Roy in India. No one can have been made acquainted with these, especially if he have carefully perused the *Correspondence* recently published, without being greatly impressed; and many are persuaded that they hear in them a voice announcing that the day for effort is come, and proclaiming encouragement. A learned Hindoo has risen up, gifted with uncommon powers and a spirit of reform. He has been striving to abolish idolatry from his native land, and restore the worship of the true God. He has imbibed a strong admiration for the christian system; and, though probably not a believer in its divine original, has yet desired and endeavoured to circulate its pure morality and diffuse its holy spirit; and, with this view, has distributed among his countrymen selections from the New Testament, consisting of the preceptive teachings of Jesus. What an opening is thus made among themselves for the favourable reception of the Gospel! an opening, such as christian missionaries might in vain have laboured to effect in centuries; and which ought to be hailed by them with as hearty and devout acclamation as the overthrow of idolatry in the Sandwich Islands. And yet, with an infatuation almost incredible, this auspicious proceeding was regarded by the missionaries with a jealous and inimical eye; and *he* was assailed as an enemy of Jesus, because, truly, he had distributed among his countrymen the precepts of Jesus! They blindly denounced this book, which seemed the dawning of christian day upon poor benighted India, as a covert attack upon Christianity, designed to work its overthrow; with the same sectarian jealousy which once charged some alterations of Watts's hymns to an intention of subverting the Gospel under the authority of his name; a suspiciousness of temper, which, if Jesus himself were now to return to earth, and begin his ministry again with another sermon on the mount, would denounce him as a Deist in disguise, insidiously undermining the doctrines of revelation.

It is to be regretted that this great and gifted man has suffered himself, by this unexpected opposition, to be seduced for a season from his important vocation as a reformer of his countrymen, into a doctrinal discussion with those who ought to have welcomed him as a coadjutor and friend. But this,

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we trust, is now over. And one man has been found, sent with other missionaries from England, of liberality and enlargedness of mind to appreciate the value of his aid, and to use it for promoting the Gospel in that quarter of the world. Persuaded by his own observations and experience that Christ's religion could not be received there with the encumbrances of erroneous doctrine attached to it, Mr. Adam has commenced his labours with the exhibition of that simple doctrine which Peter preached to Cornelius, and Paul to the Athenians, and which spread so rapidly among the nations while it was proclaimed without corruption. He is willing to make the experiment of preaching it once more to the heathen, in this its original, native, unsophisticated form. He is devoted to the work. He will in it spend and be spent. He has sent to our shores a document on the subject written with singular marks of fairness, impartiality, and truth; and has kindled a persuasion in many minds, that it is their duty to aid him in this new and interesting experiment—aid, which indeed has been already partially transmitted to him.

The question then occurs, is it possible to regard these striking coincidences in that land, as other than the plain intimations of Providence? And if we could not have felt it our duty to send there and begin the experiment, without preparation and by a forced opportunity; yet, now that without our agency, by the quiet unexpected appointment of Providence, the experiment is begun,—are we not called upon to be interested and active? In what way can we ever hope God to assign us our part in this work, if not in some such way as this? How shall we look for encouragement, if we find it not here? What circumstances more propitious, what opportunity more favourable, may we hope or imagine?

At any rate, this matter deserves a candid and careful consideration, that we may not err in respect to our duty. The few thoughts, which I have ventured to bring forward, lie on the very surface. Let every man examine more deeply for himself. If the Gospel is to spread, it can only be in its original simplicity of doctrine and power. If the nations are to be redeemed, and to be blessed upon earth as we are, with a high, and glorious, and happy lot, it must be by the preaching of such a Gospel. If we are anticipating the indefinite advancement of knowledge and truth, if we are giving way to

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the great expectations, which the spirit of the age forces on our minds, we know that they can only be realised by the labours of man using faithfully the opportunities, which the circumstances of the world and the dealings of Providence may offer. When these opportunities arise, man must work, or the world will not advance. Is the present such a one? Let every man be fully persuaded in his own mind. If he believe that it is, then let him, in God's name, bravely address himself to it. There will be found in the work a rich blessing to the deserted nations, reflected with abundance tenfold increased upon our own land. For if it be true in temporal things, how much more so in spiritual things, that *it is more blessed to give than to receive.*

ON THE FUTURE LIFE OF THE GOOD.

We are, in a little time, to experience a change of our present mode of being; and this change may be regarded with very different views and feelings. It is not the gradual decay of the body, nor the pains of disease, nor the feeble struggles of nature in the grasp of death, nor the mingling of dust with dust, nor the subsequent dissolution of our animal frame, nor any such accidents of mortality, which ought to arrest and fix our attention in the contemplation of this event. It is not the leaving of this life which is its essential characteristick; it is the entering upon another. Considered merely as the termination of the present life, it is comparatively an event of little importance. Much as it is commonly dreaded, men expose themselves to the hazard of it from motives the most inconsiderable. It occurs in our neighbourhood, and scarcely casts a transient shade over the current of our thoughts. We read the daily records of mortality with as little emotion, as we do any other, the idlest news, to which we may next turn our eyes. But death, when viewed under that aspect in which it is regarded by the Christian and the philosopher as an object of contemplation, assumes a very different character. We then perceive that the most common and unnoticed of all events is the most solemn, the most mysterious, and the most interesting. We have been here but

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a little time, and some of our number are continually taken from us. Where are they now? Where now are some whom we used to meet so often in the common intercourse of life; with whose faces we were so familiar? Where now are some whom we loved with such strong and intimate affection; in every thing occurring to whom, we lately felt so deep and personal an interest? Through what scenes are they now passing? What events have occurred to them since our separation? What secrets would they have to disclose to us, if we could be permitted for a little time to hold that intercourse with them, which the imagination regards with so much awe and curiosity? Why is the thin veil that separates us from eternity, behind which some one or another of us is continually passing, never rent for a moment to discover to us what is beyond?

But we shall soon join those who have gone before us; and the secrets of eternity will soon be no secrets to us. Christianity has already taught us plainly and directly every thing which it is most important for us to know. Our happiness in that state, on which we are to enter after death, depends upon the characters that we may form in the present. There is, as it respects all moral beings, an unalterable relation, which will sooner or later make itself felt, between virtue and happiness, and between guilt and misery. The present life is a state of discipline and preparation for that which is to succeed; and it is in our power by doing our duty here,—that is, by doing what in the common course of things will best promote our present happiness,—to attain hereafter to a state of felicity such as is never known in this world. These are fundamental truths of our religion; and they afford all the motives necessary to the highest attainments in moral excellence. But believing these truths, believing that this life is a state of discipline and preparation for that which is to come, we may, perhaps, infer something more definite and particular respecting the future life than what has yet been stated. There must be a correspondence between the preparation and that for which we are prepared, an adaptation of the discipline to the state which is to follow it. The character, which we are placed here to acquire, must be such as will enable us to perform the duties, and to partake the enjoyments of that life which is to come. The habits which

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we are here to form, must be such as will hereafter be exercised. The dispositions and affections, which we are here to cultivate, must be such as will hereafter meet with corresponding objects. Reasoning in this manner, we may come to some conclusions respecting the future state of the good, on which, I think, we may rely, and which are neither uninteresting, nor unimportant. The more definite are our notions respecting the happiness of the future life, the more will it interest our imagination and feelings, and the stronger sense shall we have of its reality. The expectation of some good, of which we form no conception, may influence the understanding, but has no power over the affections. In proportion, likewise, as we form more correct notions respecting that blessedness to which we may attain, so shall we perceive more clearly the necessity of preparing ourselves for its enjoyment, and understand better the sort of preparation which is necessary. Let us consider then what revelation and reason teach us concerning the future state of the good.

1. The future life of good men will be a life of social enjoyment and social duties. We are here educated to be social beings; and are taught to find much of our happiness in a mutual interchange of good affections and kind offices. Nature has connected us together by a thousand sympathies, interests, and dependencies, and it is only our vices and imperfections, which loosen these bonds and repel us from each other. In that future life, should we attain to it, we shall feel within ourselves and in those around us, the full influence of those virtues which draw man near to man. We shall be united again, and forever, to those friends whose memory is so dear to us; and we shall find them, and shall be ourselves, free from the imperfections of humanity; for '*they that are accounted worthy to inherit that world shall be as the angels.*' In that world, we may have intercourse with excellent men of all ages and nations; with all who have triumphed, and all who have suffered, in the cause of God and of mankind; with those who have acquired the wreath of merited glory, and those who have attained the crown of martyrdom; with the Apostles of our faith;—and even with him, to whose ministry we are indebted for all these ennobling expectations; and who gave in his own character an example of the purity and perfection of that state to which we are aspiring. It was a prospect

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similar to this, which the first orator, and one of the first and best men whom Rome ever produced, contemplated with so much enthusiasm;—speaking (in the person of the elder Cato) of 'that glorious day, when he should escape from the turbulence and pollution of this earth, and be admitted to the divine assembly and council of those, whom he had known, and loved, and reverenced here, and of those great men of whom he had heard, or read, or of whom he himself had written.' The doubtful hope which philosophy could afford, had power thus to animate a high and generous mind; and we enjoy the strong assurance which Christianity inspires. If we could but remove from this world the many evils which man inflicts upon man; if prudence and kindness were mingled in all our intercourse with each other; if the glow, and generosity, and unlimited confidence of friendship, were as common as they now are rare; if that harmony were always breathing around us, which is produced by the perfect concord of minds in their sympathies and affections, we may conceive what a scene of happiness even this world, with all its remaining evils, would present. When called upon to leave it, we might be excused if we were willing to linger upon the threshold. It is not now from such a scene that death takes us away; but it is to such a scene that it has power to introduce us.

II. But the future life of the good, we may further believe, will be a life of employment, and of invigorating, and successful exertion. In this world, we are taught to find that laudable occupation is happiness, and that inaction is misery. It is our duty and our business here to form habits of active virtue; and if these habits be here formed, we need not fear that they will be left hereafter without opportunities for their exercise. We shall be employed as ministers of God in conferring benefits upon his creatures. There will be works of mercy and of love apportioned to us, that we may have the pleasure of doing good. The virtues from which so much is required in their present imperfect state, will not be suffered to remain unemployed, as they approach nearer to perfection. We shall hear the voice which will say to us, '*Well done good and faithful servant; thou hast been faithful over few things, I will make thee lord over many things.*' While our

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good habits are thus constantly exercised, and constantly acquiring strength and purity; they will be accompanied with far more confidence in ourselves, with far more pleasure in contemplating the past, and with far more security and delight in looking forward to the future, than are consistent with the imperfection of our best attainments in this world. Our sensibility to moral excellence will not then be, what it now often is, a source of shame and regret, on account of our deficiencies, our follies, and our sins; for we shall then feel less reluctance at comparing what we are with what we ought to be. Our progress in moral improvement will be no more interrupted; the mind will be no more harassed and thrown into disorder, by the irruption of the viler passions. The warfare will have been accomplished. The toil and the agony will be past.

III. But as our virtues will find constant occupation, so our intellectual faculties will have their proper exercise. We shall comprehend truths which now elude the grasp of our minds, and escape the cognizance of our senses. We shall view with other powers the vast machinery of nature, and explore her mechanism, and enter her laboratories, and examine her processes, and traverse the unbounded extent of her works; and contemplate in exhaustless succession, new forms of life, and new modes of existence, and new displays of eternal wisdom and benevolence. There will be no failure or decay of the faculties. There will be no painful labour which cannot attain its object, and leaves behind it only a bitter and mortifying sense of inability. The mind will be no more impeded and enthralled by the weakness and diseases of the body; but invigorated in all its powers, and furnished with new faculties, will direct its steady and unwearied flight through regions of knowledge unexplored and unimagined.

IV. But while happiness is thus flowing in upon us from such various sources, we shall, at the same time, recognize the author of all the good which we enjoy or behold, with deepfelt and delightful sentiments of gratitude, love, and veneration. Devotion is the child of knowledge and of virtue. The strength and purity of this sentiment are proportioned to our moral sensibility, to the justness of our conceptions respecting the character, the works, and the moral government of God,

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and to the sincerity and faithfulness of our endeavours to do his will; for in proportion as our endeavours are sincere and faithful, so shall we look up to him with confidence, joy, and hope. In this life, we are taught to regard it as that principle, which more than any other ennobles our nature. But in this life, the sentiment of devotion is obscured by our passions, our sorrows, our sins, our fears, and our superstitions. In the future, it will break forth as the sunshine when the clouds have past away; and we shall then, at last, feel what it is, to be surrounded by infinite goodness, to be the continual care of God, and to see mercy and love presenting themselves in visible forms in every part of the universe.

V. The future life of the good will be a life of continual progression and improvement. Our moral habits, and intellectual powers will be in constant exercise, and will therefore be constantly acquiring strength, and always bringing home to us the fruits of their labours. We are so constituted that a long continuance in the same state is irksome. In proportion as our minds are healthful and vigorous, we feel strong aspirations after something better and more excellent, than we have yet enjoyed or possessed. In this world, nature and religion teach us to be unsatisfied with our present attainments, and to regard a consciousness of improvement as essential to our happiness. In the future life, we may believe that the desire after higher excellence, which is thus implanted in us at our birth, and which our present discipline is intended to strengthen, will receive its full gratification. He who *has prepared for those that love him, what eye hath not seen, nor ear heard, nor the heart of man conceived*, will, we may trust, confer upon the good all those powers, which they may become qualified to employ in his service. Our faculties of action, and our capacities of enjoyment, will be continually enlarging; and in our eternal progress, the time will come, when we shall have powers, and be engaged in occupations, of which we can now no more conceive, than an infant can form conceptions of the powers and occupations of the highest and most intellectual of mankind. Imagination may rest upon the scenes that are immediately to succeed this life, and make us in some degree familiar with their character. But in exploring the secrets of futurity, she cannot follow where

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reason leads the way; from all that lies in the remoter distance, she turns away dazzled, and repelled, discerning nothing but an interminable expanse of light and glory.

These which we have been considering, will, we may rationally believe, be among the principal sources of enjoyment to the good in the future life. There may be others of a different character, concerning which we cannot form conclusions with any confidence. The certainty of the future life, of its joys and of its sufferings, is a truth which we should render familiar by frequent contemplation, and under the influence of which our whole characters ought to be formed. If we may rely at all upon the deductions of reason; if the voice of nature be not uttering falsehood; if the religion of joy and hope be not an imposture; if heaven and earth have not conspired to deceive us; and all around us be not a dream and a delusion; then it is certain that we have not risen into existence to pass rapidly through this short life, without purpose or satisfaction, and then to sink into nothing again. Our destiny is of a far different and far higher character. '*This corruptible must put on incorruption, and this mortal must put on immortality.*'

There are tendencies in our nature to which if we yield, we may become engrossed by the objects immediately before us; we may estimate them out of all proportion to their relative value; and the most important things future may seem to us shadowy and unreal; as by him whose eye should have been always limited to some narrow circle, the mountains and cities in the distant horizon might be confounded with the clouds. But to yield to these tendencies is to be miserable; commonly in this life, certainly in the other. What is to come, will come, whether or not we expect it or are prepared for it. The far-sighted wisdom which regards the whole of our existence is the only guide, which will not soon lead us from the path of happiness; and the conduct, which best secures our future good, is far more nearly allied to that which affords most present enjoyment, than our follies or our passions would suffer us to believe.

We have seen in what the happiness of the future life consists. Rich and glorious as is the prospect, it is still a prospect of such happiness as cannot be felt, unless we have

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prepared ourselves for its enjoyment. This preparation is the business of life; it is the purpose for which we are placed in this world. It consists in the faithful discharge of all our duties; in the improvement of our intellectual faculties, and our moral sensibility; in enlightening our minds by the study of our religion; in repressing our sensual appetites; in subduing our bad passions; in virtuous self-denial; in purity and temperance; in honesty and justice; in cultivating our social affections; in forming habits of benevolence; in regarding the happiness of others in all our conduct; in habitually considering how we may best employ our faculties, and our means of usefulness, for the good of our friends and our fellow-men; in viewing the common interest as our own; in constantly regarding ourselves as the children and the creatures of God; in looking up to him with resignation, gratitude, love, and reverence; and in making his will the rule of all conduct. Superstition and fanaticism may fancy that they have discovered some easier path to heaven, than that of a good life. It is a wretched, and most pitiable delusion. There is no other, and there can be none easier. We may entertain, likewise, very false notions of the nature of repentance. Repentance is something much more than mere sorrow for past sins. Mere sorrow for past sins, considered by itself, is without value or efficacy. True repentance is a change of character from bad to good. The sensualist must become pure and temperate; the selfish man must become generous and disinterested; the angry and malignant must become gentle and benevolent; the profane must become serious and devout. But changes of this sort are not, in the common course of events, to be effected in a day, or a month, or a year; far less in the few last days of a misspent life. No, it is impossible to form an unnatural union between vice and happiness. If we would attain the blessedness of heaven we must pay the price of the purchase; we must become the servants of that master whose service is perfect freedom. It is by *patient perseverance in well doing*, that we may *attain to glory, honour, and immortality.*

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Collections.

The Christian Judge.

'A CHRISTIAN Judge, in a free land, should with the most scrupulous exactness guard himself from the influence of those party feelings, upon which, perhaps, the preservation of liberty depends, but by which the better reason of individuals is often blinded, and the tranquillity of the publick disturbed. And if the preservation of calmness amidst the strong feelings, by which a Judge is surrounded, be difficult, is it not also honourable? And would it be honourable, if it were not difficult? Why do men quit their homes, and give up their common occupations, and repair to the tribunal of justice? Why this bustle and business, this decoration and display, and why are we all eager to pay our homage to the dispensers of justice? Because we all feel, that there must be somewhere or other a check to human passions; because we all know the immense value and importance of men, *in whose placid equity and mediating wisdom, we can trust in the worst of times;* because we cannot cherish too strongly, and express too plainly, that reverence we feel for men, who can rise up in the ship of the state, and rebuke the storms of the mind, and bid its angry passions be still.

'He, therefore, who takes the office of a Judge, as it now exists in this country, takes in his hand a splendid gem, good and glorious, perfect and pure. Shall he give it up mutilated, shall he mar it, shall he darken it, shall it emit no light, shall it be valued at no price, shall it excite no wonder? Shall he find it a diamond, and shall he leave it a stone? What shall we say to the man, who would wilfully destroy with fire the magnificent temple of God, in which we are worshipping? Far worse is he, who ruins the moral edifices of the world, which time, and toil, and many prayers to God, and many sufferings of men have reared; who puts out the light of the times, in which he lives, and leaves us to wander amidst the darkness of corruption, and the desolations of sin.

'A Christian Judge, who means to be just, must not fear to smite according to the law. Under his protection we live;

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under his protection we acquire; under his protection we enjoy. Without him, no man would defend his character, no man would preserve his substance. Proper pride, just gains, valuable exertions, all depend upon his firm wisdom. If he shrink from the severe duties of his office, he saps the foundation of social life, betrays the highest interests of the world, and sits not to judge according to the law.

'The topicks of mercy are the smallness of the offence, the infrequency of the offence, the temptations of the culprit, the moral weakness of the culprit, the severity of the law, the errour of the law, the different state of society, the altered state of feeling, and, above all, the distressing doubt, whether a human being, in the lowest abyss of poverty and ignorance, has not done injustice to himself, and is not perishing from the want of knowledge, the want of fortune, and the want of friends. All magistrates feel these things in *the early exercise of* their judicial power; but the *Christian Judge always feels them, is always youthful, always tender*, when he is going to shed human blood; retires from the business of men, communes with his own heart, and prays to Him, who has redeemed him, that he may not shed the blood of man in vain.

'The whole tone and tenour of publick morals is affected by the state of supreme justice. It extinguishes revenge, it communicates a spirit of purity and uprightness to inferiour magistrates; it banishes fraud, obliquity, and solicitation, and teaches men, that the law is their right. Truth is its handmaid; freedom is its child; peace is its companion; safety walks in its steps; victory follows in its train; it is the brightest emanation of the Gospel; it is the greatest attribute of God; it is that centre, round which human motives and passions turn; and Justice, sitting on high, sees genius and power, and wealth and birth, revolving round her throne; and teaches their paths, and marks out their orbits, and warns with a loud voice, and rules with a strong arm, and carries order and discipline into a world, which, but for her, would be only a wide waste of passions.'—*Rev. Sidney Smith;* [*a Sermon before the Judges in the Cathedral of York; March*, 1824.]

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The Object of Preaching.

'No man, who deserves the name of a faithful minister, preaches novelties. The object of preaching is to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolution; to recall mankind from the by-paths, where they turn into that broad path of salvation, which all know, but few tread. These plain lessons the humblest ministers of the Gospel may teach, if they are honest; and the most powerful Christians will ponder, if they are wise. No man, whether he bear the sword of the law, or whether he bear that sceptre, which the sword of the law cannot reach, can answer for his own heart tomorrow, or can say to the teacher, even of the plainest truths, "Thou teachest me in vain."'—*Rev. Sidney Smith.*

On the Unity of God.

[Translated from a Letter of Locke to Limborch.]

'The question you propose to me reduces itself to this; How may the Unity of God be established? Or in other words; How may it be proved that there is but one God?

'To resolve this question, it is necessary to know before we come to proofs of the Unity of God, what we are to understand by the term God.—The common idea of God entertained by those who acknowledge his existence, and, as I think, the only true one, is that he is a Being, infinite, eternal, incorporeal, and all perfect. Such an idea being once entertained, it appears to me very easy thence to deduce the Unity of God. In fact, a being who is all perfect, or, so to speak, perfectly perfect, can be only one, because a being all perfect cannot want any of the attributes, perfections, or degrees of perfections, which it imports him more to possess than to want. For otherwise he would be, so far, not entirely perfect. For example, to have power is a greater perfection than to be without it,—to have more power is a greater perfection than to have less; and to have all power, that is, to be omnipotent, is a greater perfection than not to have all. These positions being established, two beings all

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powerful are incompatible, because the inference is unavoidable, that the one must will necessarily whatever the other wills; and, in that case, of these two, the one whose will is necessarily determined by the will of the other is not free, and therefore has not that perfection, because it is better to be free than to be subjected to what is determined by the will of another. If, however, they are not both reduced to the necessity of always willing the same thing, then the one may will to do what the other would wish not to have done, in which case the will of the one would prevail over the will of the other; and thus, of these two, the one whose power is insufficient to support his will is not all powerful, for he cannot effect as much as the other. Thus one of the two is not all powerful. There are not then, nor can there be, two all powerful beings, nor consequently two Gods.

'By the same idea of perfection we arrive at the knowledge that God is *Omniscient*. But on the supposition of two distinct beings, having a distinct power and will, it is an imperfection that one cannot conceal his thoughts from the other; while, if one of the two conceal his thoughts from the other, that other is not *omniscient*, not merely because he knows not all which can possibly be known, but because he is even ignorant of that which is known to another.

'The same may be said of the *Omnipresence* of God. It were better that he should pervade the whole extent of infinite space, than be excluded from some part of it; for, should he be excluded from some place, he cannot act there, nor know what is transacted there, and consequently he would be neither omnipotent nor omniscient.

'If, to invalidate these arguments of mine, it be alleged that the two Gods supposed, or the two hundred thousand, (for by the same mode of argument by which you may have two, you may have two millions, as there is then no limit to the number) if, I say, it be objected, that several Gods may have a perfect omnipotence, which is exactly the same, that they may also have the same knowledge and the same will, and may exist equally in the same place, this is only to multiply the same being, or rather, it is in reality only to reduce a pretended plurality to a simple unity; for to describe two intelligent beings who know, will, and do incessantly the same thing, and

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who have no separate existence, is to describe in words a plurality, but really to establish a simple unity. For to be inseparably united in design, will, action, and place, is to be as closely united as an intelligent being can be united to himself; and, consequently, to suppose that where there is such a union, there may be two beings, is to suppose a distinction without a difference, and something divided from itself.'

Religion of the Wahabees.

[The Wahabees are a sect of Mohammedans, which has sprung up in recent times, and made great progress in Arabia. The following extract is from a letter written by the celebrated traveller, Burckhardt, at Cairo, in the year 1812, and lately published in the Atlantick Magazine, at New York. The letter was directed to Sir Joseph Banks, and was found on board a vessel taken by one of our privateers in 1813. The letter, and the notes accompanying it, are curious; and the only regret that can be felt by the American reader is, that documents of such a character should not have been transmitted immediately to their proper destination. The sanctuary of science and knowledge should be sacred even against the intrusions of war.

It will be seen by the extract that these Wahabees are a kind of reformers of the Mohammedan faith. They begin to reason, and discuss, and to ask the grounds of their belief. It will be seen, moreover, that such bold innovations have been met much in the same way, as the same propensities among Christians have been met by their brethren. The adherents to the old faith resist inquiry, endeavour to suppress controversy. By these wholesome restrictions, and circulating exaggerated accounts of the heresy of the rising party, they hope to stop the current of reformation, and save themselves the trouble of answering questions or of giving a reason.

The people, of whom Burckhardt is here speaking, are called Bedouin Arabs, and inhabit the country east and south of Palestine, and particularly those regions where the Israelites sojourned forty years in their wanderings from Egypt to the Holy Land.]

'Abd el Aryz father of Ibn el Saoud, the present chief of the Wahabees, had sent summonses all over the Mohammedan world, to engage the people to join his creed. Some of his missionaries were arrested by the Shah of Persia, while others penetrated to the shores of the Atlantick. The Moggribeen Olemas entered into discussion with him, which gave

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origin to several written dissertations of both sides. The principal points in dispute are; 1st. The Wahabees' denial of Mohammed's still living invisibly among the followers of his faith; 2d, of his being able to intercede at the Almighty's throne, in favour of the departed souls of the faithful; 3d, their irreverence for the saints in general, and for their influence in heaven, which they demonstrate by demolishing all the chapels constructed in honour of them; 4th, their like sentiments with regard to the companions and followers of Mohammed; 5th, their severity of discipline; 6th, their refusing any authority to tradition, or Hadyth, as related of the companions of Mohammed. The champions of the established Turkish faith answer, and pretend that Mohammed is still alive; that he hears the prayers addressed to him by the faithful, and grants them as much as is in his power, partly by the faculties he himself possesses of working miracles, and partly by his applications to the Deity. The saints, indeed, they say, were but mortals, and no more; but their virtues have entitled them to the favour of the Almighty, which they are at liberty to invoke, and often to obtain for those earthly inhabitants and faithful Mouslims, who devoutly pray at their tombs. The same is the case with the companions of Mohammed, for which it is the duty of all the faithful to pray; therefore the Turks seldom mention the name of the prophet, without adding prayers for his family, and his *companions;* but the Wahabees only pray, in that case, for his family. The only tradition which the Wahabees admit, is that which contains the sentiments of the prophet himself, and his own explanation of the difficult passages of the Koran, as related by his companions. But they resist all tradition of later times; even that which can be traced to the companions of Mohammed, as soon as they relate to *their own* opinions on religious matters, or to the opinions of the prophet himself, as reported by people who are not comprised within the class of "the companions." As to discipline, I have already mentioned several points, in which they (the Wahabees) disagree with the established religion. I only add, that all the Wahabees are enjoined to shave their head completely, without having any hair lock on the top of it, as is generally done by the Turks; or else to leave the whole head of hair growing.

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The Hadyth says, "shave all, or leave all." In general, the precepts of the Sunné, which, although not given in the Koran, are yet strongly insisted upon by the prophet, and enforced by his own example, are more in vigour among the Wahabees than the Turks, who evidently transgress the most conspicuous of these tenets. Thus, for instance, it is a precept of the Sunné, contained in the Hadyth,—"gold and silver is only permitted to your women; it is unlawful for men." The loud cries over the dead corpse are positively forbidden by Mohammed

'It will be seen that those tenets show a spirit of reform much to the credit of the founders of this religion. Religious dissertations, however, are entirely banished from the conversations of the Turks; and it is, therefore, rendered impossible that the Wahabees should get any partizans, in countries which they have not yet conquered; where the defenders of the old faith circulate the most absurd stories of the principles of the new sect; and where every word, contrary to the established doctrine, is looked upon as heresy, and punished as such. The tax gatherers of the Wahabees, are called Mezekas, or Nowab.

'In reading over the seven or eight thousand principal Hadyth, acknowledged as such by all the learned Mussulmans, and comparing them with the present manners of the Turks, innumerable instances are met with, of a total neglect of these precepts. The acquaintance with the Hadyth is, in my opinion, absolutely necessary, to get a clear insight into the spirit of the Turkish religion, which the reading of the Koran alone does not give. Moral precepts are much more enlarged upon in the Hadyth, than they are in the Koran itself; and, as it is generally Mohammed, the Arab, who speaks, his views and his mind, together with the customs of his times, may be better estimated, as it were, in his familiar conversation, than in the laboured language of the Koran.'

Encampments of the Bedouin Arabs.

[The following extract affords an illustration of the text, 'Two women shall be grinding at a mill; the one shall be taken and the other left." Matt. xxiv, 41. These inhabitants of the desert have preserved till the present day the same mode of grinding corn,

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which prevailed in the time of our Saviour; and, as in that period, the work seems yet to be exclusively performed by women. The mill here described by Burckhardt is also doubtless of the same construction as that mentioned in Numb. xi, 8, with which the Israelites ground the manna, which they collected in the desert.]

'The handmill or Rahha, is a very heavy machine. It consists in two flat unpolished stones, of a circular shape, about fifteen inches diameter. They are placed upon each other; the upper one is turned round by a wooden handle, and the corn, which is poured into a hole in the upper stone, falls upon the surface of the lower, whereupon the other turns, and thus mills the grain. It may very well be imagined, that the flour thus made is very coarse. I have seen among the Howeytat, handmills made of beautiful granite, which came probably from Egypt, for there is no granite quarry in any part of Syria. The Bedouin women, whose business it is to mill the corn, often do it at night time, when three or four assemble for that purpose, every one with her Rahha. They accompany their hard labour with songs. They recite elegies in praise of the Bedouin life, and declare that the *screaking* noise of their mills is sweeter to them than the most melodious town musick. The writer has become accustomed to the noise of these mills, disagreeable as it was to him at first. The Arabs pretend that nothing lulls better to sleep than these mills, and the voices that accompany them.'

Apothegms.

He, whose honest freedom makes it *his virtue* to speak what he thinks, makes it *his necessity* to think what is good.

It is not so much the *difference of opinion*, that doth us the mischief, as the *mismanagement of that difference.*

When we are alone we have our *thoughts* to watch; in the family our *tempers;* in company our *tongues.*

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

Many take less care of their conscience, than of their reputation. The religious man *fears;* the man of honour *scorns* to do an ill action.

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A wise man has no more anger than shows he can apprehend the first wrong; and no more revenge than just to prevent a second.

More hearts pine in secret anguish for unkindness from those, who should be their comforters, than for any other calamity in life.

It was a noble character, which Ascham gave of Frederick, duke of Saxony. 'He thinketh nothing, which he dare not speak, and speaketh nothing, which he will not do.'

Poetry.

THE FALL OF NIAGARA.

The thoughts are strange, that crowd into my brain
While I look upward to thee. It would seem
As if God pour'd thee from his hollow hand;
Had hung his bow upon thy awful front;
Had spoke in that loud voice which seem'd to him,
Who dwelt in Patmos for his Saviour's sake,
The sound of many waters; and had bade
Thy flood to chronicle the ages back,
And notch his centuries in th' eternal rocks.
Deep calleth unto deep. And what are we,
That hear the question of that voice sublime?
O what are all the notes, that ever rung
From war's vain trumpet, by thy thund'ring side?
Yea, what is all the riot man can make,
In his short life, to thy unceasing roar?
And yet, bold babbler! what art thou to Him
Who drown'd a world, and heap'd the waters far
Above its loftiest mountains?—A light wave,
That breaks and whispers of its Maker's might.

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Review.

ART. XII.—1. *Nature of the Atonement. A Discourse delivered August* 17, 1823, *in the Chapel of the Theological Seminary, Andover.* By JAMES MURDOCK, D. D. Brown Professor of Sacred Rhetorick and Ecclesiastical History in the Seminary. Published by the Students of the Institution. Andover. Flagg & Gould. 1823.

2. *Two Discourses on the Atonement.* By MOSES STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Published by request of the Students. Andover. Flagg & Gould. 1824.

3. *A Sermon on the Atonement, preached at the Annual Convention of the Congregational and Presbyterian Ministers of the State of New Hampshire, Concord, June* 4, 1824. By DANIEL DANA, D. D. Minister of the Gospel in Londonderry. Concord. John W. Shepard. 1824.

THE first of these discourses has been long before the publick, and, as our readers are well aware, has attracted unusual attention. We have, however, suffered it to pass without notice, because we thought it better to leave our orthodox brethren to settle their differences among themselves, unembarrassed by foreign interference, and find their own way to the truth. Thus we did not engage in the elaborate discussions of Professors Miller and Stuart respecting the Eternal Generation of the Son of God. We could not indeed feel any considerable interest in the unprofitable question; and, if it engendered strife rather than godly edifying, we were very willing it should be confined to them. We supposed also that few would take more interest in the subject than ourselves, or would read what we might write. Again, when Dr Miller sent forth his volume against Unitarianism,—a volume remarkable in the history of controversy for its singular disingenuousness—we suffered it to pass by unnoticed;

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both because it was exceedingly difficult to speak temperately of such an outrage, and because we thought it better that the argument of his book, separate from its spirit, should be dealt with in a separate work, and after a period of cool reflection. We considered too, that the most triumphant refutation, if published as a Review, would be esteemed no answer by those who are accustomed to regard names rather than things; for we had with amazement, both seen in print, and heard in conversation, the assertion, that no reply has ever been made to Stuart's Letters on the Trinity; and hence, in a tone of boasting, it was inferred that they were acknowledged to be unanswerable—notwithstanding that a most thorough and conclusive reply had been printed in the Christian Disciple, and a very large separate edition eagerly bought up and spread through the community. But then it was in the form of a Review, and a reply to the subject and the argument, rather than a formal examination of the Letters step by step. So easily are some men satisfied with a sophistical evasion.

We have been inclined to pursue the same course of silence in regard to the Sermon of Dr Murdock, and the discussions it has occasioned; and are led to break this silence at last by unexpectedly finding, in a contemporary journal, an attempt to prove that there is really no difference between those writers who have supposed themselves to differ widely, but that Dr Murdock's statements have been strangely misunderstood and misrepresented. This is really too much; and we propose—not to enter into the controversy itself—but to state what the controversy is, and to show, that in spite of all ingenious reasoning to the contrary, there is ground for the controversy in the great and real difference of sentiment between Dr Murdock and others. We know that there are some persons, who suppose that, if two men can be brought to subscribe to the same creed, or to call themselves by the same name, they of course agree in sentiment, however differently they may interpret the creed and the name. In the Episcopal Church, for instance, rent as it is into violent and irreconcilable factions, it is yet constantly asserted by churchmen, that the creeds and articles ensure doctrinal uniformity, and that christendom never will be at peace until the liturgy

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and articles are universally received. So too an obstinate union is maintained among those, who adopt the name and the general phraseology of the orthodox, though it be most notorious that they are adopted in a great variety of interpretations; and if any one be so ill advised as to bring to notice one of these differences, he is immediately put down with the assurance, that it is a matter of no moment, and that, whatever appearances may be, there is in reality no disagreement. There are volumes of instruction concerning uniformity of faith to be read in this single statement. It is confirmed by the case before us, and may lead to some not unprofitable inferences.

Dr. Murdock's discourse is designed to explain the *Nature of the Atonement*. This he is led to do from a consideration of the importance of the subject, and because great progress has been made in the right understanding of it within fifty years. Of this fact we have no doubt; and notwithstanding all that has been so positively written and said about the impossibility of discoveries in religion, and the impiety of expecting improvements, we entirely agree with Dr. Murdock in congratulating the church on its perceptible advance. The progress is slow and impeded; but in spite of the reluctance and opposition of traditionary systems, it is perceptible and sure.

'Within the last fifty years,' says the preacher, 'the subject has undergone a more full discussion than ever; and the advance in knowledge has, I conceive, been answerable to the efforts made. One fact is noticeable, and demands our gratitude to the Author of all light; the believers in gratuitous justification, both in Europe and America, seem to be gradually coming to nearly the same conclusion.'

The results to which he has himself been led in this 'advance of knowledge,' he exhibits in this discourse; in order to inform the churches of the position at which the true doctrine has now arrived, and to which all its advocates are 'gradually coming.' Whether he supposes that any further advance is to be made, we do not know. His only object is to ascertain and set a mark at the present æra. What this is we shall now see, and then inquire how far Dr. Dana and Mr. Stuart hold the same opinion respecting the state of improvement at which the doctrine is arrived.

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According to Dr. Murdock, then, the true doctrine at the present day stands thus;—The atonement is a substitute for the execution of the divine law. The great Father desired to find some expedient by which he might be enabled to pardon his erring children, with credit to himself and safety to his kingdom. The atonement is this expedient. If indeed punishment were only necessary, because of the essential moral difference between right and wrong, then he would be able to pardon the penitent on the ground of their repentance simply, since that would, of course, remove the offensive evil. Or if the only object of punishment were the reformation of the individual, then he might remit it, and grant a pardon the moment the individual were reformed. But the good order and happiness of his vast kingdom are concerned. Free forgiveness would encourage others to sin, and endanger the general peace, and violate the majesty of the law. It is absolutely necessary, in order to avoid this, that the full penalty of the law be executed.—Here, then, is a great, and almost insuperable obstacle to the granting of pardon to men,—an obstacle, 'which it is the business of an atonement to remove.' Much of this language is that of our author; we give the next wholly in his own words.

'To remove this difficulty, or to enable God righteously to pardon the repenting sinner; the atonement must give the same support to law, or must display as impressively the perfect holiness and justice of God, as the execution of the law on transgressors would. It must be something different from the execution of the law itself; because it is to be a substitute for it, something which will render it safe and proper to suspend the regular course of distributive justice.—If such an expedient can be found, then an adequate atonement is possible; otherwise it is not.'

This 'expedient' which should give to the infinitely benevolent Creator the power of showing mercy to offenders, was found in the sacrifice of Christ. Not indeed that there was any *sacrifice* at all, in any proper and literal sense; but his death was simply a 'symbol' of the divine displeasure against sin, and determination to maintain the order of his government. This is the whole of the expedient; a 'declaration,' 'manifestation,' 'display,' 'exhibition,' by means of a 'symbolical transaction,' of the righteousness of God, (or, to speak technically, his general justice,) designed to impress

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powerfully the feelings of his creatures, and persuade them of the sanctity of the law, and thus enable him to forgive. This scheme is stated in his own words in the following passages.

'Now such an expedient, the text declares the sacrifice of Christ to be. It is "a declaration of the righteousness of God; so that he might be just,"—might secure the objects of distributive justice, as it becomes a righteous, moral governour to do;—"and yet might justify," or acquit and exempt from punishment, him that believeth in Jesus. It was in the nature of it, an exhibition or proof—*ostensio*—of the righteousness of God. * * * * * Its direct operation was on the feelings and the apprehensions of the beings at large, who are under the moral government of God. * * The atonement, to be a proper substitute for the execution of the law, ought to be a publick exhibition; and such an exhibition as would impress all the creatures of God with a deep and awful sense of the majesty and sanctity of his law, of the criminality of disobedience to it, and of the holy unbending rectitude of God as a moral governour.'

'The Son of God came down to our world, to do, and to suffer what he did; not merely for the sake of doing those acts and enduring those sorrows, but for the sake of the impression to be made on the minds of all beholders, by his labouring and suffering in this manner. In this sense it was a symbolical transaction.'—'The symbol chosen was certainly calculated to make a deep and lasting impression on the minds of creatures.'—'Its influence was on the publick feeling respecting the character of God. And it only enabled God, with honour to himself, and safety to his kingdom, to gratify the desires of his heart by the pardon of repenting sinners.'

'The atonement was not a legal or forensick transaction. It was altogether extrajudicial, or out of the ordinary course of legal procedure. It was an expedient for avoiding a legal procedure in regard to believers. It was in its nature simply a display or exhibition, intended to impress on all creatures a deep sense of "the righteousness of God" as a moral governour.'

Again he says further—'The atonement was an *exhibition* or *display*. That is, it was a *symbolical transaction*.' He describes at length the purpose and efficacy of the *symbols*. He illustrates his meaning by images drawn from the drama, and dramatick effect. 'God and his Son were the actors,—performing different parts in this august drama.—The object of both, in this affecting tragedy, was to make an impression on the minds

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of rational beings every where, and to the end of time.' p. 24. He says, 'the first opening scene of the tragedy was very striking,'—'a sublime scene.' 'The plot thickened, and the whole assumed a deeper and deeper colouring, till the last awful scene,'—which was 'the most stupendous scene in the whole exhibition.' This 'august tragedy occupied more than thirty years in the performance.' p. 36. We confess that this seems to us in very wretched taste, and not very congenial to those reverential and devout feelings with which we love to contemplate this affecting event. It seems to us, too, not very consistent with the author's peremptory censure of those 'modern writers,' who 'believe that the atonement made by Jesus Christ, is not the meritorious ground of justification, but merely a tragical scene, intended to affect us and bring us to repentance.' But waiving this, it serves to demonstrate what he intended by the words symbol, exhibition, display, and what he supposed to be the effect upon the creatures of God.

But he does not stop here. He explains himself negatively as well as positively. He tells us what the atonement is *not*, and what its effects are not.

'It did *not* consist in an execution of the law on any being whatever; for it was a substitute for an execution of it.—It did *not* annihilate the guilt of transgressors, or cause them to be either really or apparently innocent; for this was impossible: it rather proclaimed the atrocity of their guilt.—It did *not* fulfil the law, or satisfy its demands on transgressors; for then their acquittal would have been an act of justice, not of grace; and the atonement would have been but another mode of executing the law itself, not a substitute for it. Its immediate influence was not on the characters and relations of men as transgressors, nor on the claims of the law upon them.'

Further, Christ did *not* 'become our sponsor, and satisfy the demands of the law by suffering in our stead.'

'To suppose that Christ was really and truly *our sponsor*, and that he suffered in this character, would involve such a transfer of legal obligations, and liabilities, and merits, as is inadmissible: and to suppose any thing short of this, will not explain the difficulty. Besides, this hypothesis would make the atonement to be a legal satisfaction for sin; and then the acquittal of the sinner would be no pardon at all, but would follow in the regular course of law.'

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Again,—

'The operation of Christ's sacrifice was not on the regular course of distributive justice in regard to individual transgressors.' 'Neither did it divest the transgressor of his ill desert.' 'Neither did it satisfy the demands of the violated law.' 'It did not cancel the claims of the law upon us; and hence, after the atonement was made, God was under no legal obligations to exempt any man from punishment.'

These specifications are sufficiently definite to show the writer's notions on this subject, and there should seem to be no room for doubt, that they depart widely from the old orthodox standard, categorically denying what that expressly asserted,* and being so far therefore an improvement. We are willing to regard it as such, and as a welcome approach to the simplicity of the original truth. We see plainly that it is not orthodoxy in any of its past forms; but it is still encum-

* For the sake of convenient reference, we insert in this place a few specimens of what has been, and is still with some, the established orthodoxy on this point.

(1.) In the Helvetick confession we read, 'Christ took upon him and bore the sins of the world, and satisfied divine justice. God therefore, on account of the passion and resurrection of Christ only, is propitious to our sins, nor does he impute them to us, but he imputes the righteousness of Christ for ours; so that we are not only cleansed from our sins, but also presented with the righteousness of Christ; and being absolved from sin, we become righteous, and heirs of eternal life. Therefore, properly speaking, God alone justifies us, and only for the sake of Christ, not imputing to us our sins, but imputing to us his righteousness.'

(2.) Christ died to reconcile the Father to us, and that he might make a true sacrifice for the guilt not only of original sin, but also for all the actual sins of men. *Augsburg Confession.*

(3.) Christ by his obedience did fully discharge the debt of all those who are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. *Scotch Confession of Faith.*

(4.) This is our absolution, that the guilt which made us obnoxious to punishment, is transferred to the person of the Son of God. For we ought particularly to remember this satisfaction, that we may not spend our whole lives in terrour and anxiety, as if we were pursued by the righteous vengeance of God, which the Son of God has transferred to himself. *Calvin's Institut. II.* 16.

If Christ had merely died a corporeal death, no end would have been accomplished by it; it was requisite also that he should feel the severity of the divine vengeance, in order to appease the wrath of God, and satisfy his justice. *Ib.*

By transferring to himself the punishment we deserved, he has obliterated our guilt before the throne of God. *Ib. III.* 4.

(5.) God neither has willed nor could have willed to forgive sins, without a reparation of the breach of his law by a satisfaction made to his justice. This is the common opinion of the orthodox. This is our opinion.—The satisfaction made by Christ was strictly penal, and not only fulfilled the will of God,

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bered with too many arbitrary and vague accompaniments, and unwarranted assumptions respecting the moral character and government of God, to satisfy us that it is the actual doctrine of the Gospel. We think his conclusion much nearer the truth than his premises. We are much better pleased with the point at which he arrives, than with the route and guides by which he travels. We think that if he had left the fathers and the schoolmen altogether, and been willing to forget their discussions and subtleties, and all the traditional theories and technical logick with which the subject has been encumbered and darkened, and gone with a free unoccupied mind to the Scriptures—interpreting them by the aid of knowledge and reason, unbiassed by the speculations, and partialities, and refinements of later and darker times; he would have found a simpler key to the dispensations of grace, and arrived at more complete satisfaction by an easier and less intricate road. He would have learned that the gracious Father of the Universe has indeed manifested his love to men, his regard to the interests of his kingdom, his supreme care for holiness and abhorrence of sin, and his willingness

but also satisfied divine justice; Christ having taken upon himself our sins.—Christ has made a true and proper satisfaction, by paying a full price, and by obtaining, through his merits, the acquittal of the sinner, and this on the ground of justice. We maintain that this is the true scriptural atonement. *Turretin, Wilson's Tr.*

(6.) And this no doubt, all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, thief, rebel, and blasphemer that ever was or could be in all the world. For he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sins, is not now the Son of God, born of the Virgin Mary but a sinner. *Luther on Gal. III.* 13.

(7.) The satisfaction of Christ consists in his answering the demands of the law on man, which were consequent on the breach of the law. These were answered by suffering the penalty of the law. *Edward's Works, II.* 191.

(8.) All was finished, that was required, in order to satisfy the threatenings of the law, and all that was necessary in order to satisfy divine justice. Then the utmost that vindictive justice demanded, even the whole debt, was paid. *Edward's History of Redemption, p.* 198.

(9.) Sinful men were under the curse of the law; and in order to redeem them, the Redeemer must take their place under the law, and suffer the penalty, bear the curse for them, and in their room.—One important and necessary part of the work of the Redeemer of man, was to make atonement for their sin, *by suffering in his person the penalty or curse of the law*, under which by transgression they had fallen.—The sufferings of Christ were for sin, and consequently must be the evil which sin deserves, and that to which the sinner was exposed, and which he must have suffered, had not Christ suffered it in his stead, or that which is equivalent. *Hopkins' System, Part II. ch. III.*

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to pardon the penitent; and has been able to do all without any such ingenious expedient, such laborious device, as later theorists have dreamed of. He would have found no such determined and inveterate hostility between the divine justice and mercy, as should restrain the Judge of all the Earth from doing *right*, until some expedient had been devised to reconcile them; but would have been convinced that the abundant resources of his own infinite and harmonious perfections, in their natural and spontaneous operation, are adequate to securing the order of his government and the happiness of his creatures. He would then have avoided some considerable embarrassments and inconsistencies, which must always clog the path of those, who think it necessary to frame some complicated system, and neglect for this the 'simplicity of the Gospel.' For example, he would have escaped the errour of reasoning from the imperfections of human government, and of attributing to the divine government what is only justifiable in the imperfect governments of man, while yet he fancied himself to be doing just the contrary. He would have avoided also the surprising assertion, that 'during four thousand years, God had, in the face of all his intelligent creatures, suspended the execution of justice;' which no man could assert, in the face of all sacred history, and in contradiction of one of the very purposes for which the Bible was written, if he were not blinded by the necessity of making out his 'scheme.' It would have saved him also from the chilling implication in the following sentence, to which he was driven by the necessity of attempting to show that no sufferings, except those of the Deity himself, would make a tragedy or exhibition sufficiently affecting. 'But, as the sufferings of this exalted creature [i. e. on the supposition that Jesus was no more than the highest and noblest created being in the universe] were temporary, and as he was raised to greater honours afterwards, he experienced perhaps no real loss;'— as if the Divine Being himself, by the sufferings of the cross, experienced a real loss! To which we may add, that the whole argument in this connexion is hardly consistent with the perfectly just position on a preceding page, that any thing which God might please to appoint as a symbol or exhibition, even if we could discern in it 'no natural fitness to convey

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to us any definite impressions,' would yet have been amply adequate to the divine purpose. To the same necessity of conforming to a system, we attribute such parallel passages as those already quoted, in which he now condemns and now advocates the description of the atonement as a tragical exhibition; and also the following.

'But no such causes can exist in the perfect government of the omniscient God. He, therefore, *never grants absolute pardons.* p. 18.

'The justification of believers is not a justification founded on the principles of law and distributive justice. It is an *absolute pardon*, an act of *mere grace.*'* p. 30.

But enough of this. We ought perhaps to be satisfied with the obvious and great improvement in this doctrine as exhibited by Dr. Murdock, and not expect every thing to be accomplished at once. We will now, therefore, turn to Professor Stuart's account of the doctrine, written, as some say, to confirm, and as others suppose, to assail, the statements of his colleague. What his intention was, he does not inform us, and it is no concern of ours to inquire. What the result is, may be shortly seen.

Mr. Stuart purports to lay down his subject with great exactness and precision.

'From the language of our text, as applied to Christ, I deduce the proposition that HE SUFFERED AS OUR SUBSTITUTE; or that HIS SUFFERINGS AND DEATH WERE AN EXPIATORY OFFERING, ON ACCOUNT OF WHICH OUR SINS ARE PARDONED AND WE ARE RESTORED TO THE DIVINE FAVOUR.'

'When I say, *Christ in his sufferings was our* SUBSTITUTE, or, *by them he made an* EXPIATORY OFFERING *for us*, I mean that GOD DID APPOINT AND ACCEPT THE SUFFERINGS OF CHRIST INSTEAD OF THE PUNISHMENT DUE TO US AS SINNERS AGAINST HIS LAW; and that, *in consequence of this appointment and of these sufferings, he does forgive our sins and receive us to his favour.*'

* We suppose that to a similar cause we may trace the following contradictions of Dr. Dana.

'True, as apostate depraved creatures, *we are morally incapable of paying this debt.* [i. e. 'perfect, undeviating obedience.'] But our obligation to pay it, is not on this account cancelled. It is not even impaired.' p. 6.

'By his [Christ] obedience he proclaimed aloud, that the law of God, however strict and spiritual, was worthy, and was *capable of an entire compliance from man.*' p. 7.

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'To say then, that *Christ made an expiatory offering for us,* according to my apprehension of the meaning of scriptural language, implies, that *his sufferings and death were, by divine appointment, accepted instead of the punishment due to us as sinners, and that God, in consequence of the offering made by Christ, pardons our offences and restores us to his favour.* This also is just what I mean, when I say that *Christ, in his sufferings and death, was our substitute.*'

This is, *in form*, the old doctrine of substitution, satisfaction, vicarious suffering; and Mr. Stuart thinks that most writers 'who receive the doctrine of atonement,' though they may use other and stronger language, yet 'substantially agree in the view which he has given.' What is meant by *substantial* agreement, it is not easy to determine. We have generally found that it is another name for disagreement, or that it simply amounts to this, *they agree to differ.* Those 'who receive the doctrine of atonement,' according to Mr. S. himself, express that doctrine in very different terms; and it is equally true that they receive it each with his own explanations and modifications. But it seems, however discordant these may be, they yet agree in substance. Mr. Stuart's explanations remove him far from the old advocates of substitution, and leave him not very near Dr. Murdock; yet we suppose they all hold the same creed *substantially.* This method of holding and subscribing articles 'for substance,' seems to be an ingenious device for keeping up the appearance of unity when the reality is despaired of, allowing opportunity to escape the obligation and burden of the creed without surrendering its credit, giving every man the liberty of putting his own construction on the articles, and leaving out what he pleases, provided he judge that he retains 'the substance.' It has all the advantages of the popish doctrine of mental reservation, while it sits more lightly on the conscience. It is as comprehensive and expansive as the oath with an *et cetera;* and, in one word, according to our author's intimation, gives one the privilege of using expressions, which imply something more than another expresses, or something different, without violating the obligation to express the same thing. We confess, we think it better and more manly to give up this form and pretence altogether, and openly acknowledge that we

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dare, and that it is innocent, to differ. This, however, is a remark by the way.

Mr. Stuart has, of course, his own explanation of the doctrine. He tells us, that by *substitute*, he means *equivalent*, and by *equivalent*, not any thing equal in *kind* or in *quantity*, but only equal in respect to the *end* to be answered. This strikes us as a particularly convenient explanation; as it may cover any system, which may be adopted on this subject, and allows the equivalent to be just of what kind and just of what quantity any one may judge best; since whatever the expedient be which answers the same object, it is fairly called a substitute or equivalent. To take an instance presented by the author himself: 'Among men in their daily intercourse, confession of a fault, joined with a request of forgiveness, is accepted as a satisfaction for an injury done or an insult offered; and is regarded as an equivalency for it.' If any therefore, suppose the object of the divine law to be answered by the reformation of sinners, and that our Lord's sufferings operate simply by their effect in leading men to repentance, they are perfectly justified in speaking of them as an equivalent or substitute; since they accomplish the end of punishment as fully as the punishment itself could do. Or if they be merely a sign, a symbol, an exhibition, or a tragedy,—however arbitrarily appointed, yet if they answer the purpose of making the law to be honoured, and sin to be hateful, then they are properly an equivalent or substitute. So that we do not see but that Dr. Murdock's heresy, and any greater heresy, may shield itself beneath this language, and still claim to be orthodox.

We believe this to be the legitimate consequence of our author's principle, though we do not suppose that he would allow it so far. But his allowing it to any extent is a departure from the old doctrine, and shows how far, in his estimation, the doctrine has advanced. He denies altogether the venerable notions of literal substitution, actual satisfaction, transfer of guilt and righteousness, the necessity of infinite sufferings to pay an infinite debt, and the other favourite sayings of ancient orthodoxy, and resolves the whole into a loose notion of equivalency. Yet at the same time he seems to intimate that Dr. Murdock has gone too far, and insists strenu-

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ously that we must understand the doctrine of substitution as strictly as did the Jews under the law; for to receive it in any other sense is 'virtually to lay aside the authority of the Scriptures.'

Dr. Dana maintains the doctrine of substitution and satisfaction in a form much more ancient, having none of Mr. Stuart's doubts or refinements in respect of equivalency. He indeed says, that the Redeemer did 'not endure *precisely* the same misery in kind and degree, to which the sinner was exposed.' But he says also, that it was a 'substantial execution of the threatening of the law; a real endurance of its penalty, so far as the nature of the case admitted or required.' 'The principles of substitution, of vicarious suffering, and a proper satisfaction to the violated law and justice of God, are all essential to constitute the nature of atonement for sin.' He calls the doctrine he supports, 'the plain, old fashioned' doctrine; and uses, without explanation, the terms *surety*, *sponsor*, &c. and says, that the surety must pay our debts both of obedience and punishment. He speaks also of his obedience being *imputed* to mankind; a notion wholly discarded, as we suppose, from the Andover theology. He delights in that strong figurative language condemned by Dr. Woods, which may mean any thing or nothing, and has no object except to make an impression. The great impression he wished to make was that of horrour at the unsound doctrine of Dr. Murdock, whose discourse he expressly denounces as erroneous and dangerous, 'a virtual denial of the atonement itself,' 'calculated to appal the believer's heart, and plant thorns in his dying pillow.' A very few extracts may suffice to show his opinions and feelings.

'A scheme, which represents the atonement as an *exhibition* or *display*; a *symbolical transaction* merely; which rejects or omits the Saviour's *substitution*; which denies that his sufferings were *vicarious*; and of course denies that they constituted a *proper satisfaction* for the sins of men,—such a scheme is new to most Christians, and needs to be well examined, before it is embraced.'

'Surely, then, his atonement was not "a *substitute* for the execution of the law." On the contrary, his obedience and sufferings were a substantial fulfilment of its precept, and its penalty; and were designed to procure the justification and salvation of men, not through "a departure from the regular course of justice;" not

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by "leaving the claims of the law forever unsatisfied;" but in perfect accordance with the immutable and everlasting principles, both of law and justice.

'It is a serious question, whether the theory in view does not comprise a *virtual denial* of the *atonement* itself. It leaves us the name; but what does it leave of the reality? An *exhibition* is not an atonement. A *display* is not an atonement. A mere *symbolical transaction* is not an atonement.'

'Shall Christians now be told that this is mere dream and delusion; that no proper satisfaction for their sins has ever been made; that their justification is nothing but an *absolute pardon*; and that even this is a "departure from the regular course of justice?" Doctrine like this is calculated to appal the believer's heart, and plant thorns in his dying pillow. It is even calculated to send a pang to the bosoms of the blest; to silence those anthems of praise which the redeemed on high are offering "to Him that loved them, and washed them from their sins in his own blood."

'If a theory of Gospel doctrine, which wants support from Scripture, is utterly objectionable; what shall we say of the same theory, if it stand in direct opposition to repeated and reiterated passages of the Bible? What shall we say of a theory which cannot be believed, till a great portion of this sacred book be disbelieved, or explained away, or tortured into a new sense by criticism, or evaporated in metaphor? If nothing is to be left us, but a *metaphorical atonement*, who can assure us of any thing more than a metaphorical pardon, a metaphorical justification, a metaphorical deliverance from the wrath to come?'

It must be sufficiently evident, that Dr. Dana's notions have not at all partaken of the improvements, which have been made within the last fifty years. Indeed, he expressly rejects the idea, that improvement is possible, and fancies that nothing but evil can flow from 'biblical criticism,' especially that 'which is pouring in upon us from Germany, and setting truth and common sense at defiance.'

Who would suppose it possible after all this, that any one should come forward with the sober assertion, that there is only the merest phantom of difference between the doctrines of these writers? That Dr. Dana has entirely misapprehended the professor, and, while he thought himself answering him, has only been putting the same views in a different form? That, after having deliberately preached against his scheme, in a tone, which proves how deep and vital he accounts the

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difference to be, and printed his sermon at the request of an ecclesiastical convention,—he yet did not 'clearly see wherein he differed,' but took up his opinion from report, from certain 'rumours' '*ex templo Lybiæ*,'—if any one can inform us where that is. We humbly conceive that there is far more of zeal, than of knowledge or decorum, in such a charge as this; and cannot believe that Dr. Dana, or any one else, will be convinced by a pretended array of logical deduction, however ingenious, that what has hitherto appeared to him a great gulf is only a hair line. Let us see how the case is pretended to be made out. It is made to appear, from a comparison of select passages from each of the three writers, that they 'entertain perfectly harmonious views in regard to the *necessity of an atonement*,—the fact that *an atonement has been made*,—*the character of the Saviour*, as possessing a divine and human nature,—the fact that the atonement *is the only ground of salvation*,—and the *sufficiency of the atonement* to answer fully the end to be secured, by executing the penalty of the law on transgressors.' And it is said to be 'quite gratuitous to ask for differences where there is so much agreement.' (Christ. Spect. for Sept.) This mode of reasoning seems to us hardly satisfactory. For though there be so much agreement, it is still a fair question, *what this atonement* is, about the necessity, &c. of which they so agree. This, it seems to us, is the very point in dispute. So far from a 'shadowy difference,' 'a phantom,' it is a fundamental difference,—it regards the very definition and essence of the thing; and they might agree in five thousand propositions respecting it instead of five, yet if they differed in their understanding of what the atonement is, it does seem to us the difference would be of some consequence. You might go to all the sects in christendom, and obtain an almost unanimous assent to the five points specified above; but add the question, *what is meant by the atonement?* and discordant voices arise at once, and the church is split into irreconcilable factions. If it were only required to believe and hold what Dr. Murdock has very justly said, (p. 5.) to be sufficient for salvation,—'that we know and believe firmly the simple fact, that there is forgiveness with God, for the penitent believer, on account of something which Christ has done or suffered';—there would

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not be a dissenting voice; and, when men shall be satisfied to require no more than Jesus has made essential to salvation, then there may be expected a day of uniformity in the church, free from the jealousies and distractions which perplex and harass believers now. But, until this is done, it is preposterous to talk about uniformity, because men agree in five particulars, while they are disagreed as to the very nature of the subject in debate. The protestant and papist might find five propositions respecting the Sacraments, on which they should perfectly harmonize, and it might 'seem quite gratuitous to ask for differences, where there would be so much agreement.' But how absurd would such a remark appear to those, who know that they separate on the very inquiry, what the Sacraments are.

Dr. Murdock thinks the atonement to be a display or exhibition, by means of the sufferings of Christ, of the justice of God, for the purpose of impressing his creatures, as they would have been impressed by the execution of his law. It is thus a symbol, which operates as a substitute for the execution of the law.

Mr. Stuart thinks the atonement to consist in the substitution of Christ's sufferings in the place of man's punishment, so as to be received as an equivalent, not in kind and quantity, but in regard to the end to be answered.

Dr. Dana thinks the atonement to consist in a more exact and literal substitution of Christ's sufferings for human punishment,—so that as a surety he paid our debt, both of obedience and sufferings, and his merits may be properly said to be imputed to us.

We are unable to see that any agreement as to the fact of the atonement having been made, or of its necessity, or of its sufficiency, can make these statements coincident, or their discrepancies trivial.

It is needless to pursue the subject further, though there is much more that we were prepared to say. It is nothing new to find the orthodox doctrine differing as interpreted by different individuals. It has always been so. It must always be so. We do not wonder at it or condemn it. We only wonder, that in the face of differences, so notorious and of so long standing, the pretence of uniformity can be by any so

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unblushingly maintained, and that the necessity of uniformity is not seen to be a dream.

We do not wonder that, on a subject so deeply interesting and important as that of human redemption, a strong desire should prevail to ascertain and spread the exact truth, and that it should be discussed with exceeding fervour and zeal. It is natural and necessary that it should excite a deep interest, and that every one should be ardently devoted to those views, which have given peace and confidence to his own soul. But we do wonder with sore amazement, that any man at this age of the world, with the experience of eighteen centuries to guide him, can suffer himself to fancy, that one interpretation of this subject can ever be received by all, or if it could be, that it is essential to the christian name. If it were the orthodox faith, that the language of Scripture shall be taken strictly and literally, and that no attempt to go beyond the letter shall be endured; then indeed the mass of believers might be bound down to something palpable, definite, and unchangeable. But since this is not required, since the language of Scripture is allowed to be metaphorical, and to be interpreted metaphorically, and it thus becomes a question concerning the construction of figurative representations; it is unavoidable to allow a liberty of judgment, which cannot and will not, (for it has not,) lead all men to the same result. It may be possible to unite them in the abuse, which Magee lavishes upon those, whom he does not like, and in his vague and cloudy explanations which leave the matter unexplained at last; but those who are not satisfied except with an intelligible explanation, will in various ways dissent,—each with his own peculiar mode of reconciling difficulties, and satisfying his mind, which perhaps might satisfy the mind of no one else.

For ourselves, seeing thus plainly the varieties of doctrine, which have always prevailed, and which still show themselves, notwithstanding the attempt to hide them, even among those who think agreement most important, and who still pretend to agree; perceiving also the impossibility, from the very nature of the subject, that the most learned and pious should ever speculate in all points alike; we are happy to be numbered among those who profess the liberty to think and speak on the subject without restraint, except from reason and Scrip-

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ture, and without the oppressive feeling of being accountable to any party, creed, or council. We are accountable only to God and our consciences. And when we are assailed and vilified as rejecters of Scripture and deniers of the faith, for not embracing the orthodox doctrine, we have only to reply, let it be first determined what the orthodox doctrine is;—till then, it is impossible for man to prove that we are further from the Scriptures, than the orthodox doctors are from one another.

ART. XIII.—*Remarks on Ministerial Exchanges.* Boston. 1824.

IT seems that a part of the congregational clergy of New England have come to a determination to refuse all ministerial intercourse with such of their brethren, as differ from them on certain speculative points. The measure, we believe, was secretly determined on long ago, and has been slowly, systematically, and in some places covertly introduced, as the people would bear it. It is also well understood, that many among the clergy themselves, of the orthodox belief, but personally averse to the combination, have been induced, and even constrained, to come into it as a measure requiring the concurrence of the whole party. A step so unprecedented, and one so likely to affect in a serious manner the condition and prospects of our churches, demands from us some notice.

The first remark suggested by a view of the subject is, as already hinted, that this system of exclusion owes its existence to *a combination among the clergy*. The PEOPLE have not wished it; nor do they wish it. There is scarcely a congregation in this Commonwealth which would not, if their real sentiments were expressed, give an overwhelming majority in favour of a free interchange among ministers of the same denomination. Even where the people agree in sentiment with their minister, they do not perceive the mighty danger there can be in their occasionally hearing a discourse from a preacher accounted a little unsound; especially as in such cases common decency, and common prudence, must prevent him

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from insisting on topicks known to be offensive. They do not perceive how the interests of truth and candour can suffer from their hearing occasionally what may be said on the other side. They do not perceive any necessity, that they should be kept in leading strings from infancy up to old age, nor once be suffered to be out of sight of their spiritual fathers and guides. They neither have so contemptible an opinion of themselves, nor yet so exalted a one of the ministry, as to authorize the adoption of this exclusive plan in ministerial exchanges. No; it is not the people, but the clergy, that have done this,—a combination among the clergy! and we should think, that the world had suffered enough from such combinations already to beware of them; or at least to regard with strong suspicion whatever may come from that quarter.

It is also worthy of particular remark, that it is but *recently*, that this exclusive plan has been adopted even by the clergy, as a measure of concert and combination. It is no new thing for Congregational ministers to differ in opinion on many important speculative points. So long ago as the middle of the last century, there was a host of clergymen, among whom it is enough to mention the names of Tucker of Newbury, Gay of Hingham, and Mayhew and Chauncy of Boston, who were known to be decidedly and warmly opposed to the peculiar doctrines of Calvinism. 'Respecting my father,' says the daughter of Dr. Mayhew, 'there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753.' And after quoting several passages to prove this from his manuscript discourses she proceeds: 'I can quote many, very many, passages expressive of the same sentiment; so that I have not the shadow of a doubt, that my father was full and explicit in his avowal of this opinion from 1753; and perhaps I may get positive proof from an earlier date.'* Need we add to these the venerated names of Belknap, and Howard, and Clark, and Willard, and Eckley, and Eliot, and Cummings,—men all of whom, and many more, are known to have lived and died holding and avowing opinions, which

* Dr. Freeman's *Sermons on Particular Occasions*. Third Edition. Note. pp. 236, 237.

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upon the present system would have excluded them from all ministerial intercourse with a majority of their brethren. But, with a very few unimportant exceptions, we do not find that they were in fact thus excluded. It is but a very few years since, that the clergy of Boston and its vicinity freely interchanged religious services notwithstanding their known differences of opinion respecting the peculiar doctrines of Calvinism, and the doctrine of the Trinity. But if it was no sin for Calvinists to exchange with Unitarians *then*, how, we would ask, has it become a sin for Calvinists to exchange with Unitarians *now*? It is to no purpose to say, that the clergymen, mentioned above, were not known as Unitarians by the bulk of the community. Most of them were known as such by the clergymen, who exchanged with them; and also by that part of the laity who took any concern in the theological differences of the day. Neither is it to any purpose to say, that these men did not *preach* Unitarianism; for let it be remembered, that, at the time of the secession, the very argument used by the Panoplist and Dr. Worcester, why Calvinists should come out and be separate from them, was, that they practised 'a designed and hypocritical concealment of their real sentiments.'

Our thoughts are next turned to the *political evils* likely to ensue from this exclusive system in ministerial exchanges.

A great diversity of opinion is known to prevail in religion as well as on all other subjects; and respecting doctrines, too, accounted by some fundamental. The peace of the community depends, therefore, in no small degree, on these differences being so held as not to interfere with the practice of a mutual forbearance and charity. So far, however, as the exclusive system, adopted by some of the clergy, succeeds, it would seem, that it must prevent this. Let the people generally but catch their spirit, and imitate their example,—let them come to regard a mere difference of opinion, however sincerely and honestly held, as deciding the religious character; as a proper ground for separation, the holy from the unholy; as a sufficient justification for stigmatizing a man as an enemy of the truth, and an enemy of God; and, after this, it is idle to talk to them of respecting one another, loving one another, confiding in one another. It is not in human

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nature, that they should do it. Religion, vital religion, is so intimately blended with all the charities, and even the courtesies of life, it is utterly impossible, that what produces a *total* estrangement in the former, should have no injurious effect on the latter. We have seen too much already of the effect of these exclusive measures on the peace of families and neighbourhoods to doubt their tendency. Even if men do not come to regard it as a *virtue*, and a *duty*, (which has sometimes been, and is always to be feared,) they will never be persuaded to regard it as a heinous *sin*, to hate those, whom their principles teach them to believe, that God hates. A story in point is related by Dr. Cogan,* which is so full of instruction that it cannot be repeated too often. 'Another instance of the influence of perverted principles occurs to my remembrance in the conduct of a pious mother, towards a most excellent and dutiful son; who from a principle of conscience, in opposition to his interest, renounced the religious system in which he was educated, for another, which he deemed more consonant to the truth. She told him that "she found it her duty, however severe the struggle, to alienate her affection from him, now he had rendered himself an enemy to God, by embracing such erroneous sentiments." My friend added, that "she was completely successful in these pious endeavours; and that the duty she enjoined upon herself was scrupulously performed during the remainder of her days."' If this be christianity let us no longer think to recommend it as a blessing to society!

Besides, this exclusive system menaces the very existence of our religious institutions. Those who live in larger towns can hardly feel the full force of this objection. It is only in our country villages, large enough perhaps to support one clergyman, and support him well, but absolutely unable to support two, where *to divide is to destroy*. In all these places, or at least in a large proportion of them, the same difference exists, as elsewhere, between the orthodox and the liberal, as they are called; and the question therefore arises, whether they shall meet and worship together on some terms of mutual compromise; or whether one party shall give up

* *Philosophical Treatise on the Passions.* English Edition. p. 369.

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every thing to the other; or whether they shall adopt the schismatical project recommended by some of the clergy, and so destroy the possibility of their having worship of any kind. We are now speaking of our religious institutions as connected with the well being of society. We call the country to witness, that, to preserve them, liberal Christians have every where carried a spirit of concession and compromise so far, as to bring upon themselves the taunt from their opponents of being indifferent to the truth. Even where they have constituted a decided majority of the congregation, and borne a still larger proportion of the pecuniary burden, they have still manifested a willingness to continue their support to the orthodox incumbent, if he would but pay a decent respect to their feelings and convictions, and occasionally exchange with the clergyman they prefer.—Now we appeal to the good sense of this community, whether there is any thing more in this demand, than what is most just and reasonable; or whether they will countenance any part of their clergy in refusing it, especially as the probable consequence will be a separation, leaving each party too feeble for the regular support of the Gospel. Most devoutly do we hope that the slumbering minds of this people will be thoroughly and effectually awakened to the ruin impending over their most valuable institutions.

But it is time to consider some of the reasons, adduced by the advocates of this exclusive system in ministerial exchanges, to justify the measure. Afraid that we might not do justice to their argument we shall give it in their own words.

Dr Mason, of New York, in a work, the title of which seems to have been given in mockery,* is pleased to observe: 'Whatever degree of mistake may be reconciled with union to Christ, and an interest in his salvation, it is not, it cannot be a matter of doubt among those who have tasted his grace, that blaspheming his divinity,—rejecting his propitiatory sacrifice, and the justification of a sinner by faith *only*, in his mediatorial merits,—denying the personality, divinity, renewing and sanctifying virtue of his holy spirit, and similar heresies, invalidate every claim to the character of his disciples. They who disown or explain away such truths as these, pretend what they may, are no more servants of Christ, nor

* *A Plea for Sacramental Communion on Catholick Principles.* p. 106—109.

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partakers of his benefits, than Jews, Mahometans, or Pagans. In the language of one, whose scriptural artillery has often battered and shaken the "gates of hell," "they neither know him, nor love him, nor believe in him, nor do in any wise belong unto him." With such men there can be neither communion nor compromise. They are to be regarded as enemies of both the cross and the crown of our Lord Jesus Christ,—as that spiritual Amalek with whom he and his are sworn to have war, only war, and war continually, "from generation to generation."'

Dr. Miller, in his *Letters on Unitarianism*, gives a similar view of the '*spiritual Amalek*,' where he says: 'You are prepared, I hope, to decide promptly and without wavering, that they [Unitarians] are by no means to be considered as christians in any scriptural sense of the word; that their preaching is to be avoided as blasphemy; their publications to be abhorred as pestiferous; their ordinances to be held unworthy of regard as christian institutions; and their persons to be in all respects treated as decent and sober deists in disguise. Such is the estimate which I feel constrained to form for myself; and, of course, that which I wish to impress upon your minds. And, if I do not deceive myself, you have seen enough to preclude all doubt as to its justice. If they reject every fundamental doctrine of the religion of Christ, they, of course, reject christianity; if they reject christianity, they, surely, are not christians; if they are not christians their congregations, evidently, ought not to be called churches, nor their ordinances considered as valid; and, these things being so, you ought to regard a proposition to go and hear them preach, or to read their publications, as you would a proposition to hear a preacher of open infidelity, or to read an artful publication of a follower of *Herbert* or of *Hume*.'

It is in this way, and with such a spirit, that the exclusive system is defended; though candour obliges us to hope that many, who have been persuaded, or intimidated, or inveigled into this combination, would express themselves in terms somewhat more decent and guarded. The whole argument used by the exclusionists, resolves itself, therefore, into *the plea of conscience*. They cannot *conscientiously* exchange with Unitarians, because they have forfeited all claim to be

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considered and treated as Christians by rejecting certain doctrines reputed fundamental.

What is there, that has not been done, in the church and out of it, under this plea of conscience, truly or falsely set up? It may be, that these gentlemen have been actuated by conscience purely in every step, they have taken; but, at the same time, we must confess, that this is not the conclusion to which we should have been led by a review of the history of this business, as it has been conducted in this state. It will be remembered, that about ten years ago a violent and inflammatory article appeared in the Panoplist calling on the people to come out and be separate from the liberal christians; at that time a considerable body in this Commonwealth, though much increased since. But as the people would not come out *for calling*, the next attempt of these gentlemen was to set on foot in Massachusetts something corresponding to what the Consociations then were in Connecticut, by which they might *compel* them to come out. In this, however, they were completely foiled through the good sense of the people, who forgot their religious prejudices in a determination to strangle in its very birth this miserable bantling of ecclesiastical usurpation. Their next attempt was, to carry through the measure, which they had had so long at heart, under the imposing sanction of a vote of the Convention; but here too they were predestined to a discomfiture still more humbling and mortifying, if possible, than either of the preceding; leaving them, as it would seem, no other course to pursue, than that which they appear to have adopted; to agree in concert that each one shall put it on the plea of his own peculiar conscience. Now, we repeat it, all this may have been the work of conscience purely; but we must say that it is not often conscience works so circuitously, or with so much appearance of concert, contrivance, and cunning. It may be conscience; but if we had not been told it was conscience, we should have pronounced it *management*.

But suppose these gentlemen have been actuated by conscience, and by conscience purely, still it does not follow that this will justify *them*; much less their *measures*.

It does not follow that it will justify *them*. Conscience, according to Mr. Locke, 'is nothing else but our own opin-

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ion or judgment of the moral rectitude or pravity of our own actions.' Like any other 'opinion or judgment' it therefore may be, as we know it often is, erroneous and mistaken; and if so through any neglect, or prejudice, or unjustifiable obliquity of mind on our part, it will plainly leave us still responsible, at least in some sense, for the consequences of what we do in obedience to it. Perhaps there is no writer by whom the doctrine, that an erroneous conscience justifies the conduct which it sanctions, has been pushed further than by M. Bayle in his *Discours Philosophique;* and yet even he admits, in so many words, that 'it does not follow, that men act *without sin*, because they act by *conscience*.' Every man must, it is true, follow his conscience, let it lead him where it may; but certainly we should reason without reflection to infer from this, that it makes no difference in a man's moral and religious qualifications, whether his conscience be enlightened or erroneous, provided he only follows it. It makes no difference, we admit, as to his *consistency;* but we include in our idea of holiness something besides consistency. Let it be shown, therefore, that a Calvinist cannot be consistent without being exclusive, and we should regard this as a much better argument *against* his creed, than *for* his practice. Should it be still insisted that a Calvinist must be exclusive or renounce his principles, and that he cannot renounce his principles because he believes them to be the principles of the Gospel; in reply to this it is only necessary to say, that all who become involved in errours affecting conduct are worried by the horns of the same dilemma. We never doubted that a Calvinist is more *tempted* than other men are to become exclusive and uncharitable; but it augurs ill for a man's religious principles when they come to be spoken of as a *temptation*. We have never been unwilling to concede, that exclusiveness, supposing it to be unjustifiable, is yet more tolerable in a Calvinist than it would be in a liberal Christian; for the same reason that persecution is more tolerable in a Catholick, than in a Protestant; or cannibalism in a New Zealander, than in a European. It does not speak so much of his natural disposition or his other habits; and therefore does not decide so much against his general character.

Even however, if it could be demonstrated that the gentlemen who have already come into this measure were

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moved thereto by conscience solely, and therefore are justified, so far as it respects themselves, in what they have done; still this would go no way towards deciding the real question at issue. The real question before us is, not *who* have adopted this measure, or *why* they have adopted it, or whether they *themselves* are justified in what they have done; but whether the *measure itself* be a good one; a just one; one which THE PEOPLE should approve and countenance.

Now we contend that against the measure itself there are weighty and insuperable objections.

First, because it supposes in those who adopt it an *infallibility* to which man must not pretend. The whole measure proceeds on the assumption that we are not Christians. But how do they know that we are not Christians?—Because we reject certain doctrines of the Gospel that are fundamental. But how do they know that the doctrines rejected by us are doctrines of the Gospel? or, supposing them doctrines of the Gospel, how do they know them to be fundamental doctrines of the Gospel?—Because they *think* them so, to be sure. True, but those who reject them think otherwise.—Yes, but ought not a man to *act* as he *thinks*? We answer; he ought not to *act at all*, especially in a case where the rights of others are concerned, so long as it can be shown to be his duty to *hesitate*. There is nothing in the degree of confidence a man feels, nothing in the mere strength of his convictions, which will authorize his acting, in such a case; provided there is any thing in himself, or in the nature of the subject, or in the history of the controversies respecting it, that should induce him to distrust his own conclusions, and so make it his duty to hesitate. If our opponents were infallible, we admit that the simple fact of their thinking us to be infidels, would prove us such, and give them a right to treat us accordingly. But they are *not* infallible, and therefore the rest does not follow. Fallible as other men are, as much under the power of prejudice, and as liable to be led astray by passion, they have no right to act upon a mere *opinion*, as if it were a *certainty*; especially where this opinion concerns the rights of others, and relates to subjects acknowledged by all to be most difficult and perplexing.

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'Still you will probably rejoin,'—to borrow that fine passage of Bishop Watson;*—'there must be many truths in the Christian religion, concerning which no one ought to hesitate, inasmuch as, without a belief in them, he cannot be reputed a Christian.—Reputed! by whom? By Jesus Christ his Lord and his God, or by you?—Rash expositors of points of doubtful disputation; intolerant fabricators of metaphysical creeds, and incongruous systems of theology! Do you undertake to measure the extent of any man's understanding, except your own; to estimate the strength and origin of his habits of thinking; to appreciate his merit or demerit in the use of the talent which God has given him; so as unerringly to pronounce that the belief of this or that doctrine is necessary to his salvation? It is undoubtedly necessary to yours if you are persuaded it comes from God; but you take too much upon you, when you erect yourself into an infallible judge of truth and falsehood.'

We have intimated that the operation of this system must interfere with the rights of others; but we wish to bring this idea still further into view, as a distinct objection. The question before us is a question of *right*, as well as of *fact*. It will be remembered, that the only ground, on which the friends of this measure pretend that it can be brought forward, with any show of justification, or any promise of success, is avowedly this; that they are Christians, and that we are not. It is not a mere separation of one sect of professed Christians from another sect of professed Christians; but a separation grounded on the assumption, that we are infidels, and are to be treated, in all respects, as such.—Now we claim to be considered and treated as Christians on the same ground, that we claim to be considered and treated as honest men and good citizens; because we think ourselves to possess the qualities entitling us to be so regarded. The reputation and influence, which we enjoy in the community as Christians, is of value to us,—of inestimable value. By what right then, we would ask, by what warrant of earth or of heaven, do these men band themselves together for the declared object of depriving us of this reputation and influence, until we are

* *Collection of Tracts*, Preface, pp. 15, 16.

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proved to have forfeited them, by some competent tribunal? By what right, divine or human, do they attempt this on the strength of a bare opinion; an opinion, too, of a party in the case; an opinion of fallible and prejudiced men; an opinion which may be right or may be wrong, and which they know, at the time, to be liable to this uncertainty? The question, we repeat it, is a question of right as well as of fact; not simply what we are, but, pending that question, how others have a right to regard us and treat us? It is to no purpose to say that these men are very sincere in the opinion they have conceived of us; or that they cannot help their opinion; or that they cannot be consistent with it without acting as they do. The great question still recurs; Is it right, that we should suffer for other men's prejudices? Is it right, that one man should do another a *certain* injury, on the strength of a mere prejudice which he must know, at the time, is *not* certain? Or is there any thing peculiar in religious prejudices to cover the iniquity done under them?

We have said more than we intended on this subject, considered as a matter of difference among the *clergy*. It remains for us to speak of the course, which the *people* may be expected to pursue in regard to it.

We hazard nothing in saying, that the people, as a body, are decidedly averse to the exclusive system in ministerial exchanges. The town or parish cannot be named, where the people, or any considerable portion of the people, have requested or sanctioned its adoption, without being *put up* to it by the undue interference of the clergy. Left to themselves, they take but little interest in these disputes; see no good, that can come from them; and wish that their ministers would set them a better example of brotherly love. They have no very clear ideas of the points of difference; nor any time to study into them; nor is it necessary they should; nor do they wish it. Plain, earnest, practical preaching is what they want, and nothing else; and it is comparatively of but little consequence to them, whether the preacher, who gives them this, is a believer in one God in one person, or in one God in three. Such being the state of their minds, it is hardly to be expected that they will look with favour on a system, the operation of which, they must see, will be to di-

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vide their societies, multiply their burdens, and endanger the very existence of their most valuable institutions; and all for —they know not what; for differences, which they but imperfectly understand, and the importance of which they do not feel. We are mistaken, altogether mistaken, in the character of the people of New England, if they will consent to incur an evil, which they see, for a good, which they do not see, through a blind confidence in their clergy. Selden tells us, in his *Table Talk*, that the clergy of his day expected a confidence from the people, like the woman, who said to her husband, 'What! and will you believe your own eyes, before your own dear wife?' The clergy may expect the same now; but they should remember, that the people of this country are much addicted to believing their 'own eyes.'

If Unitarians and Unitarianism were less known among the people at large, the advocates of this system might have more hope of succeeding. They might say, as they have said a thousand times, that the preaching of Unitarians was less solemn, affecting, and practical; that they denied the Lord that bought them, used another Bible, and made but little account of the peculiar doctrines and sanctions of the Gospel; they might say,—as is said in the meagre paragraph, on which the excellent *Remarks* are founded, that have suggested this review,—that their 'standard of Christian duty is very different,' and that 'the life they enjoin is such, as may comport with a life of pleasure, and pomp, and worldliness;' that they have no conception of that HOLINESS, which becomes us as the children of our Heavenly Father, which was illustrated in the character, and purchased by the cross, of his blessed Son, and which is necessary to qualify us for the joys of heaven. They might say all this, and *the people might believe them.* But the people have seen these preachers; they have heard them; they know them; and they, therefore, know that these charges, when urged against them as a body, are unfounded and calumnious.

The people know, moreover, that there is by no means a unanimity on this question among the orthodox clergy; a sufficient proof, if there were no other, that the propriety of this measure is by no means so obvious; and that it ought not, therefore, to be carried, in the face of plain and strong

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objections. Indeed, while the memory of those venerable servants of God, Lathrop and Osgood, is yet so recent,—who, though orthodox, continued to bear their testimony to the last moment of their lives against this impolitick and unrighteous scheme,—can any one want the best of examples, or the best of authorities, from among the orthodox clergy themselves, for not sacrificing a due sense of his own fallibility, and a just regard for the rights of others, to any fancied notions of orthodox consistency?—Besides, the people remember, that even if they are Calvinists, they are also Protestants; and that as much is due to consistency in the latter character, as in the former. They will never, therefore, consent, that any sect shall be considered and treated, as having forfeited the christian name and privileges, merely for having exercised the great Protestant right of determining for themselves, what christianity is.

The clergy, who have concerted this scheme, cannot certainly expect to be supported in it by the liberal part of their congregations. We have already adverted to the laudable disposition, which liberal Christians have manifested, for preserving the existing religious institutions by every offer of a fair compromise. But, that they should concede every thing, and their opponents nothing, is a sort of compromise, of which they have no idea. All over New England they are taking a firm and decided stand on this very question. Every where they are beginning to put the continuance of their support to orthodox clergymen on the condition of being allowed to hear, at least occasionally, such preaching as they prefer.—Now we do not ask what will be the effect of this determination on our societies in large towns; for nobody doubts, but that in places where it is convenient and possible, it is certainly advisable, that there should be as much unanimity as practicable among fellow-worshippers. But are the orthodox congregations, scattered throughout our country towns, prepared for the defection of so large a body?* The excitement occasioned by the separation may make them willing, for a few years, to meet the sacrifices demanded; but it is self

* According to a computation adopted in a work just published by a Trinitarian, it is estimated, that among the Congregationalists of Massachusetts 'one third of the clergy, and *one half of the people*,' are Unitarians. Benedict's *History of all Religions*, p. 79.

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evident, that this spirit cannot be sustained. Missionary societies may do something, and promise much; but, besides that this fountain of publick charity is almost exhausted, what independent high-spirited congregation is there, that would throw away their proper and natural means of support, to depend on this miserable mendicant resource?

This point is urged with great cogency, and yet in the mildest manner, in the little pamphlet before us.

'If the Trinitarian clergy shut out from their pulpits all who differ from them in their peculiar views,—these Unitarians in their parishes will, of course, be driven from the societies they would gladly remain with, and take away their part of the means for supporting the ministry. In very many, if not in all cases, this would render the remnant who are left unable to bear the burden of their pastor's maintenance, or at least greatly weaken their resources. Should the cause of Unitarianism progress, as we believe it will, and the exclusive system be still continued by their opponents, in no long time there would be a *multitude* of parishes destitute of *any* established ministry, the prey of sectarians, which might all have remained peacefully united under a milder system of measures. Of all the miseries of a state of discord this is no time to attempt a description. But they will be found grievous enough to warrant me in saying that it will not be a small occasion, which shall justify their introduction any where. The plan your correspondent approves is a direct way to their introduction throughout the land. Whether the occasion calls for such things, may easily be judged. What should hinder that the ground of union among Christians be placed not on points of doubtful disputation, but on points of practical application? Why cannot a conscientious Trinitarian go into the pulpit of a Unitarian neighbour, and inculcate a virtue or a grace, whose nature is hid from no reader of the Bible, and which would be profitable unto all men?—Why could he not preach Christ's example, without denying his divinity? Why could he not teach men to live soberly, righteously, and godly, in this present world, without touching on his belief respecting their condition when they came into it? Why could he not exhort men to be reconciled to God, without reminding them of decrees of election? Are there not subjects of interest and importance enough, on which *all* intelligent Christians are agreed, which might be discussed without hurting his own conscience or offending his hearers? Meanwhile the cause of mutual love is promoting in both pulpits at once, and the Church for which Christ died is reposing from strife.'

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We regard what has been advanced in this review as pre-eminently THE CAUSE OF THE PEOPLE. Speaking merely as partizans, we might hope, that these exclusive measures would be persisted in; confident, as we are, that they are more favourable to the spread of Unitarianism, than any other, which our opponents could adopt; partly from the re-action, by which all extravagant attempts are followed in a free community; and partly by the peculiar revulsion occasioned by any attempt in this country to abridge religious liberty. It is owing to the operation of these measures, that Unitarian societies are now springing up in various towns in New England, where it was not known before, that a Unitarian could be found.—But, much as we wish for the growth of Unitarianism, and much as we believe it would be for the benefit of the country, we do not wish, that the very existence of our religious institutions should be endangered to promote its rapid and premature growth. Yes; we regard what has been advanced in this Review as preeminently the cause of the people! It concerns their rights, their interests, their burdens, their liberties. Whatever, therefore, may be the policy, or the scruples, of the clergy, we are sure eventually to have the interests and the good sense of the people on our side.—No, no. What the Prophet said of his country, never shall be said of this. 'A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; AND MY PEOPLE LOVE TO HAVE IT SO.'

Intelligence.

Slave Trade.—By a decree of the Congress of Mexico, the importation of slaves into that country is forbidden. Slaves introduced in violation of this law recover their liberty; the vessel in which they are imported, whether national or foreign, is confiscated with its cargo; and the owner, purchaser, captain, master and pilot are punished by ten years imprisonment. The eighteenth report of the African Institution, presented at the annual meeting in London last May, contains some interesting particulars respecting the state of this traffick. The exertions of the government of

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Great Britain for its abolition, have been indefatigable. No instance of the trade, under its flag, has been detected within ten years.—A treaty with the king of the Netherlands, signed Dec. 1822, authorized a seizure of the ships of the latter nation by the cruisers of the former, not only when found with slaves on board, but whenever met within certain limits with an equipment showing them to be fitted out for that object. Complaint is made, however, that slaves are still imported in great numbers into the colony of Surrinam.—By a law of Spain, a vessel of that nation, having slaves on board, is confiscated, and captains, masters and pilots, convicted of purchasing or importing them, or of having them on board their vessels are punished with ten years hard labour on the publick works. For want, however, of some proper provision for carrying this law into effect, the trade to Cuba is still extensively carried on, chiefly under the French and Portuguese flags, but partly also under the Spanish. Six Spanish slave ships were condemned at the British colony of Sierra Leone in 1822, and several detained in 1823. The Portuguese engaged, several years since, not to trade in slaves north of the equator, but in 1822, 13 vessels, with 1700 negroes, were condemned at Sierra Leone, for a violation of this treaty.—In Brazil, 28, 246 slaves were imported in 1822, into the single port of Rio Janeiro ;* 3, 484 slaves died in the middle passage, some vessels losing a third and even half of their cargo.—In France, 30 slave ships were fitted out in the single port of Nantz, within a few months of the year 1823. The French ships, exempted from capture by the British, are not only numerous on the African coast, but afford protection to those of other nations.†—In Sweden, a decree of outlawry was passed, two years since, against Swedish and Norwegian vessels employed in this traffick.—The king of Muscat, a government extending along part of the eastern coast of Africa, and of the southern coast of Arabia, and comprehending the principal seaport of the latter, has engaged to abolish the foreign slave trade, to punish as pirates the crews of all Arab vessels detected in it, to apprehend British subjects employed in it, and to permit British cruisers to seize Arab vessels carrying it on out of his harbours. This treaty, if carried into execution, will put a stop to the trade from Zanzebar, hitherto the principal mart of that region.—The king of the chief

* We find it alleged in another quarter, that the importation into that port in the months of June and July of this year exceeded 3000.

†It has been stated, that of *one hundred and twenty six* slave vessels which, between the months of July and November 1822, sailed out of one river in Africa, *eighty six* were French, six of them carrying from sixteen to twenty eight guns each.

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part of Madagascar is under similar engagements, which he is thought to have honestly fulfilled.

Roman Catholicks in England.—According to their own writers, the number of persons attached to this communion amounted, six or seven years ago, to 600,000. In returns made to Parliament, thirty five years ago, they were represented to be fewer than 70,000. Since 1781 the number of schools, of considerable size, belonging to this denomination, has increased from 3 to more than 50. They have no less than 900 chapels, mostly erected within forty years. In one year (1813) 3000 Catholick children were confirmed in the three towns of Liverpool, Manchester, and Preston.

United Foreign Missionary Society.—From the report read at the seventh anniversary of this Society, which is under Presbyterian management, it appears that several missions are supported by it among the Indians of our own country, but we do not perceive that it is doing any thing corresponding to its name. It has 189 auxiliaries. The receipts within the year had amounted to $14,486. 76, and the expenditure to $19,476 53. 'In computing the cost of our enterprise,' say the managers, 'we were constrained from a knowledge of the history of Christ's kingdom on earth, to make an afflictive calculation of indifference and defection among the professed friends of the cause. But we did not imagine, it is frankly confessed, that, on your seventh anniversary, your funds would be involved to the amount of nearly eight thousand dollars. We did not imagine, that the fact would exist to reprove and reproach us, that the three denominations combined, in their two thousand churches, embracing in their limits more than three-fourths of the Union, would still, through the medium of an institution, formed by their direction, and under their plighted patronage, contribute less to extend the kingdom of Christ among the Heathen, than is annually contributed for this and other benevolent porposes in the single city of Boston!'

Baptist General Convention.—The tenth annual report of the board of managers of this body has been published since our last number. It has continued to support a mission in the Burman empire at an expense of $2000, and three different missions among the Indians of North America. The receipts during the year for the various objects of the Convention amounted to $5,962 77, besides $9,425 58 for the use of Columbia College. Since the foundation of this college, 140 students have been admitted. It numbers, at this time, 93; 5 of whom are beneficiaries, and a few others supported in part from the funds, which are estimated at $90,000. Two professors have recently returned from Europe,

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and a third is expected this autumn. The institution is much embarrassed by debts, but its friends entertain hope of relief from an application to Congress, now pending.—The missionary spirit in this denomination has been for some time on the decline. The management of the Foreign Mission has been transferred from the board at Washington to a committee in and about Boston, and officers have accordingly been appointed here.

Baptist State Convention.—The Boston Baptist Association met in Boston in September, and appointed seven delegates to assist in organizing a Convention of the Baptist denomination in this state.—*Rec.*

Massachusetts Baptist Education Society.—This association has 26 young men under its patronage, who are to refund half the amount advanced to them, within a year after finishing their studies. Within the three last years, the receipts have been diminishing; the income of the last year being only $412 64 while during the first four years the average was $737 84. The society is in connexion with the Boston Association, which embraces 38 churches, chiefly in the eastern part of Massachusetts, and 3900 communicants.

American Board of Commissioners for Foreign Missions.—At the fifteenth annual meeting holden at Hartford, Conn Sept. 15—17, fourteen commissioners were present. Five new commissioners were chosen, all from the State of New York. The anniversary sermon was preached by Rev. Dr. Austin, of Newport, R. I. from Gal. i. 15, 16, after which a collection was taken of $113. The receipts, during the year ending Aug. 31, appeared to have amounted to $47,483 58; and the expenditure to $54,157 06. The permanent fund is $35,103 87. The next annual meeting is appointed to be holden at Northampton.

Theological Seminary at Andover.—The Anniversary was celebrated Sept. 22. Dissertations were read by 9 members of the Junior Class; 9 of the Middle; and 12 of the Senior. Two students were excused on account of ill health. 335 young gentlemen have received a theological education at this Seminary, of whom 165 are settled in this country in the ministry, 8 are professors in different colleges, and 49, missionaries at home or abroad.

American Education Society.—The ninth annual meeting was holden in Boston, Sept. 29. The receipts during the last year amounted to $9,454 88, being a less sum by $2000 than was received during the year next preceding. The expenditure of the Society within the same period was $10,210, divided among 198

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beneficiaries in 10 different states. Of these 148 are undergraduates in 13 different colleges, and 50, students at 16 preparatory schools.

Berkshire Churches.—There are nineteen Congregational Churches in the county of Berkshire, the smallest (Egremont) numbering, at the beginning of this year, 51 communicants, and the largest (Pittsfield) 334. The average number was 162. During the last year the whole number admitted by profession was 82; some of the churches having no additions; twelve out of the nineteen, not exceeding 3; and only two churches (those of Sheffield, and Windsor) exceeding 10. Two churches are vacant. Baptism was administered during the year to only 271 persons. 42 communicants died; 58 were dismissed, and 4 excommunicated.

Boston Female Asylum.—The twenty fourth anniversary of this well known and excellent charity was celebrated at the first church, Sept. 24. After the sermon by Rev. Dr. Pierce from Matthew xviii. 5, a collection was taken of $107 61. 218 children have at different times enjoyed the benefit of this Asylum, of whom 62 are now its inmates.

Religious Newspaper.—Barnabas Bates, late a minister in the Baptist communion in Bristol, R. I. has issued proposals for publishing a weekly religious newspaper, to be called the Christian Inquirer. The editor professes himself a Unitarian, but invites persons of every belief to use his columns for purposes of amicable discussion, his design being, 'to give every class of people of every religious sect an opportunity to speak in their own defence, and to bring every opinion and practice to the test of reason and revelation.'

Evangelical Missionary Society.—The semi annual meeting was holden at Medford, Oct. 19. After the sermon by Rev. Mr. Whitman, of Billerica, a collection was taken of $118 03. The Treasurer acknowledges the receipt of the following sums; viz.

From the Church, &c. in Concord, by Rev. Dr. Ripley,		$33 12
" " Shrewsbury Female Cent Society,	- -	10
" Annual Subscriptions,	- - - -	17
" A lady, by Mr. H. Burditt,	- - - -	5
" A lady, by George Bond, Esq.	- - -	5
" Hon. Joseph Lyman, of Northampton,	- -	50

Worcester County Bible Society.—The anniversary meeting was holden at Northborough, Oct. 9. $30 were collected after the sermon, by Rev. Mr. Wellington, of Templeton, from Matthew xxii, 29; and donations were received from several towns, societies, and individuals, amounting to $138 46. During the last year this

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Society distributed 72 Bibles, and 7 Testaments. Its receipts within that period amounted to $194 51.

Degrees in Divinity.—The following clergymen of Massachusetts received diplomas as Doctors in Divinity at the late Commencements; viz. Rev. Bezaleel Howard, of Springfield, Rev. John Andrews, of Newburyport, and Rev. Joseph Tuckerman, of Chelsea, from Harvard University; and Rev. Theophilus Packard, of Shelburne, from Dartmouth College.

LIST OF NEW PUBLICATIONS.

The National Anniversary, in two Sermons, preached July 4, 1824, in the First Unitarian Church, Washington City; with a Short Address, respecting the Views of the Colonization Society. By Robert Little, Minister of the Church. Washington.

The Ministry of the Word committed to Faithful and Able Men; a Sermon preached at Middlebury, Vt. January 14, 1824. By Absalom Peters, A. M. Pastor of the Congregational Church in Bennington, Vt.

Inaugural Discourse delivered on the first of January, 1824. By John H. Rice, Professor of Christian Theology in the New Theological Seminary in Virginia. Richmond.

The Four Gospels of the New Testament in Greek, from the Text of Griesbach, with a Lexicon in English of all the Words contained in them; designed for the Use of Schools.

Seventeen Discourses on Several Texts of Scripture; addressed to Christian Assemblies in Villages near Cambridge. To which are added, six Morning Exercises. By Robert Robinson. First American Edition.

Gospel Advocate. Vol. VI. Nos. 7 and 8.

Unitarian Miscellany. Nos. 45 and 46.

Missionary Herald. Vol. XX. Nos. 9 and 10.

Christian Spectator. Vol. VI. Nos. 9 and 10.

Body and Soul, consisting of a Series of Lively and Pathetick Stories calculated to Excite the Attention and Interest of the Religious World. From the Third London Edition, with Additions, 12mo. 2 vol. Philadelphia.

Piety Promoted, in Brief Memorials and Dying Expressions of some of the People called Quakers. The ninth Part. By Thomas Wagstaffe. Philadelphia.

A Letter to a Friend, on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption. By Joseph John Gurney. Philadelphia.

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Endless Punishment; first and second Numbers of Minutes of a Discussion on this Subject, between Rev. Abner Kneeland and the Rev. William M'Call, taken in short hand. By R. L. Jennings. New York.

The American Sunday School Magazine of September and October. Nos. 3 and 4

Scott's Family Bible, VI. vols. royal 8vo. with a Likeness of the Author. Third Boston Edition.

Sermons on the distinguishing Doctrines and Duties of Experimental Religion, and especially designed for Revivals. By Chauncey Lee, D. D. pastor of a Church in Colebrook, Conn.

A Funeral Sermon, occasioned by the Death of the Rev. Philip M. Whelpley, Pastor of the First Presbyterian Church in the City of New York, preached in that Church on the 26th of July 1824, together with an Address delivered at his Funeral. By Gardiner Spring, D. D.

Eighth Report of the American Bible Society, presented May 13, 1824, with an Appendix, containing Extracts of Correspondence, &c. &c. 8vo. New York.

The American Tract Magazine, No. 3, for October. Boston.

The Utility and Importance of Creeds and Confessions; an Introductory Lecture, delivered at the opening of the Summer Session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary, 8vo. Princeton, N. J.

A Sermon, delivered in the Chapel of the College of New Jersey, August 15, 1824. By Philip Lindsley, D. D. 8vo. Princeton, New Jersey.

Christian Calendar, and New England Farmer's Almanack. David Reed.

Prayers for the Use of Families; or the Domestick Minister's Assistant. By William Jay. 3d American from the 7th London edition. Salem. Whipple & Lawrence.

Essays on the Nature and Various Uses of the Evidences of Revealed Religion. By Gulian C. Verplank, Professor in the Episcopal Theological Seminary, New York.

Questions on the Historical Parts of the New Testament, designed for Sabbath Schools. Utica N. Y. Freeman Parmelee.

The Faithful Minister's Monument; a Sermon, preached at the Funeral of the Rev. John Giles, Senior Pastor of the Second Presbyterian Church and Society in Newburyport, Oct. 1, 1824. By Samuel Porter Williams.

A Sermon delivered before the Hampshire Missionary Society, at their Annual Meeting, Northampton, Aug. 19, 1824. By

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Re . Moses Miller, with the 23d Report of the Trustees, and an Abstract of the Treasurer's Account.

A Statement of Facts, in relation to the Call and Installation of the Rev. Mark Tucker, over the Society in Northampton, together with his Correspondence on the Subject of Exchanges. Published by a Committee appointed for that Purpose. Northampton. T. Watson Shepard.

A Sermon, preached June 9, 1824, at Falmouth, Mass. at the Ordination of Rev. Benjamin Woodbury. By Leonard Woods, D. D. Andover.

Help from on High ; or our only Resource. A Sermon delivered in Nassau Hall Chapel, Princeton, N. J. the first Sunday in July, 1824. By Robert Gibson.

DEDICATED.

In Leominster, Aug. 25, the Meeting House of the Calvinistick Society. —In Medford, Sept. 1, the Meeting House of the Second Congregational Church.—In Boston, Oct 13, The Twelfth Congregational Church, in Chambers street. The services were as follows : Introductory Prayer and Selections from the Scriptures by Rev. Dr. Lowell ; Dedicatory Prayer by Rev. Mr. Parkman ; Sermon by Rev. Mr. Palfrey ; and Concluding Prayer by Rev. Mr. Ware. The erection of this church is an event of importance to the rapidly growing part of the city where it is situated. It is a convenient and handsome brick structure, 77 feet in length, by 73 in breadth. Since the dedication, publick worship has been attended in it by crowded congregations.

INSTALLED.

Sept. 1, Rev. Aaron Warner, Pastor of the Second Congregational Church in Medford.—Sept. 29, Rev. Thomas Williams, Pastor of a Church in Attleborough.

ORDAINED.

Sept. 30, In the North Meeting House in Boxford, Rev. Messrs. Stephen Foster, Edward Palmer, Joseph T. Foot, Heman B. Blodget, James Noyes, Royal Washburn, and Zabdiel Rogers, Evangelists.—Oct. 6, In South Wilbraham, Rev. Messrs. Horace Sessions and Elbridge G. Howe, Evangelists. —Oct. 13, Rev. Josiah Bent, Pastor of the First Church in Weymouth.

Sept. 15, Rev. Stevens Everett, over the new Church in Hallowell, Me. The services of Dedication and of Ordination were combined. Dedicatory Prayer by Rev. Mr. Bartlett, of Marblehead ; Sermon, by Rev. Mr. Walker of Charlestown ; Consecrating Prayer by Rev. Mr. Parkman of Boston ; Charge by Rev. Dr. Nichols of Portland ; Right Hand of Fellowship by Rev. Mr. Brazer of Salem ; Address to the Church by Rev. Mr. Robinson of Eastport ; and Concluding Prayer by Rev Dr. Nichols.

Oct. 6, Rev. Henry Hersey over the Church and Society in East Barnstable. Introductory Prayer by Rev. Mr. Brooks of Hingham ; Sermon by Rev. Mr. Palfrey of Boston ; Consecrating Prayer by Rev. Mr. Kendall of Plymouth ;

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Charge by Rev. Dr. Lowell of Boston; Right Hand of Fellowship by Rev. Mr. Gannett of Boston; Address to the Society by Rev. Mr. Goodwin of Sandwich; and Concluding Prayer by Rev. Mr Swift of Nantucket.

DIED.

Sept. 5, Rev. John Giles, Senior Pastor of the Second Presbyterian Church in Newburyport, Æt. 67.—Sept. 25, Rev. Moses Partridge, Pastor of a Church in Plymouth, (Monument Ponds,) Æt. 36.

Sept. 12, Mrs. Lucy Maria Farrar, wife of Professor Farrar, of the University, and sister of the late Rev. J. S. Buckminster.

In many minds, the thought of the subject of this notice is inseparable from that of the lamented man, who was the object, while he lived, of an enthusiasm little capable of being understood by such as had not opportunity to share in it; and the influence of whose short life is, after many years, so distinctly perceptible, that he almost seems to be still present among us. But there needed not this circumstance of powerful interest to give her memory an enduring hold upon the hearts of all, who were privileged with her acquaintance. She was one of those who seem appointed to recommend goodness by presenting it under its most amiable and engaging aspect. In its original frame, her mind appeared to have been peculiarly prepared for the culture of religion. Its delicate and just sensibility made it alive to the feelings of devotion, and ready for all the offices of sympathy. And thus an affectionate as well as enlightened piety was with her an established sentiment, acting with a prompt and graceful strength like that of a native impulse, and easily taking the form of kindness, cheerfulness or resignation, as the various occasions presented themselves for its exercise Her fine understanding had been developed under an attentive and well conducted discipline, and it is very uncommon to meet an equal solidity of judgment and refinement of taste. When we add that the intellect that dignified her virtues, and the virtues that did justice to her mind, were invested with a peculiar grace by manners of the most winning gentleness, it will be understood that she was the delight of the circle of devoted friends in which she moved, and that her early departure is the occasion of no common sorrow. There was indeed witnessed in her a rare combination of whatever is estimable with whatever is attractive, and many find their conceptions of loveliness of form, mind, and character indissolubly associated with her memory.

Oct. 17, William J. Spooner, Esq. Counsellor at Law, aged 30.

[The following is an extract from a sermon preached on the Lord's day after the death of Mr. Spooner, by the minister of the Church in Brattle Square, where he worshipped. The topick under which these remarks were introduced was the *claims of society* upon young men, the claims of the *divine will* having been previously considered.]

'Our favoured community owes no small part of its blessings to the honourable labours of young men. It deserves to be cordially acknowledged,—not to nourish a weak self-complacency, but out of regard to the truth, and to the credit of that discipline, mental and religious, by which they here are trained, —that there is to be found among them a character of substantial excellence; that we are at no loss to point to men, who govern and temper the energy of youth with the sobriety of age; who to the endowments of intellect, the best accomplishments of education, and not seldom the gifts of fortune, and whatever other distinction is commonly most in esteem, add the distinction (the most cherished of all by themselves) of a high and pure principle; who, with the objects of a meaner ambition within their reach, make an elevated

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standard of character the mark of their wiser aims; and desire to be signalized by nothing so much as by a faithful service of God and men. It is a circumstance of happiest omen to a community, when such a character appears in a class of persons so important, so efficient, yet so peculiarly tempted to self-indulgence in pleasure, indolence, or vanity. And it is scarcely less honourable to the community itself, when it knows how to appreciate such men; when it reserves its respect and notice from less worthy objects to bestow it upon them, and takes care to express so emphatically its sense of their worth as to fix their high standing in society, and hold them up for esteem and imitation; when it is seen to interest itself in their welfare, as of publick moment, and lament their loss as a publick calamity.

'Such feelings of respectful interest and sincere regret are well known to have been extensively excited in this community by a recent afflicting visitation of Providence; and, foreign as it is from the practice of this place to dwell upon the virtues even of the most eminent in goodness, it would be wrong to lose the benefit capable of being derived from an event of such special interest as this, for want of a more than commonly direct allusion to it. With this view I have brought it to your notice; and by no means for the purpose of offering a due tribute to distinguished worth, nor even for the gratification of any private feeling, though I could seldom be affected by this motive to an equal degree. Why is it, that he, who is to worship with us no more on earth, was followed through his short life with so cordial a good-will and confidence; that he exerted an influence, which it is disparaging no one to say was not surpassed by that of any man so young in this community; that he was watched in the slow and painful steps of his decline by so extensive, undissembled and tender a sympathy; and that his early departure is felt as a publick loss?—It was not for his talents, though these were uncommonly great. Talents, apart from their right application are not wont to be thus acknowledged.—It was not because of an important sphere of publick duty being made vacant by his death. He filled no such responsible office.—It was not on account of the close connexions which were severed by it. The domestick relations, in which he stood, were most exemplarily sustained; but among them were not those in which bereavement is generally held to create the greatest void.—It was not the consequence of any anxious exertion to make friends. On the contrary, a good man could scarcely be more negligent of other ways of conciliating esteem and attachment, besides that of deserving them.—It was nothing but an enlightened tribute to eminent worth in a young man. It was his sterling honesty, his conscientious purity, his moral courage, the spirit that was discerned in him of active, disinterested usefulness, that won for him such regard. The penetration, comprehensiveness and vigour, which characterized his mind, distinguished it less than its lofty uncompromising *love of truth;* that best talent, without which the power of the mind is never all put forth. It was as impossible to connect with him the idea of indifference to a good design, as of duplicity. The rational and practical views of our religion, which had early recommended themselves to his serious and discerning mind, and become so established as to be in no degree shaken by a subsequent exposure to other influences, had taught him a wise, and distinct, and habitual regard to the true purposes of existence. If in his singularly well-balanced character, any good trait was carried to a hurtful extreme, it was his dislike of ostentation, and jealousy of the tendency he had observed in professions to substitute themselves for practice; but every one saw that he made it his rule and study to be useful, and had prompt and efficient aid at the command of every worthy object, which such aid from him could promote. No doubt he may have looked forward to conspicuous stations of usefulness, conscious as he was of the possession of qualities for which, sooner or later, publick exigencies create a demand; but it was with a remarkable independence of views to personal ad-

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vancement, that he gave himself to the various voluntary tasks of the publick service from the most prominent to the most unnoticed; and while no man of his few years had made himself more sensibly or advantageously felt in the great mechanism of our society, he was no less engaged in discharging the humble trust of a share in the management of our elementary schools. His enlightened sense of the claims and worth of Christianity led him to take an interest in practicable plans for its diffusion. He was a punctual attendant on its services, and took special satisfaction in those exhibitions of its doctrines and duties, which presented them in their true simplicity and power. The same forgetfulness of self, which had distinguished him through the period of disinterested exertion, was equally apparent through the period of his premature and protracted decline; and there was no time of his life, when he discovered a livelier concern for all good objects, a more hearty sympathy with his friends, or a more unclouded cheerfulness, than after he saw reason to believe, that nothing awaited him on this side the grave, except the severe sufferings which terminated his brilliant earthly prospects.'

ERRATUM.

In the review of *Schultz' Travels for the Purpose of Biblical Criticism* in our third Number, page 212 at the top, there is an errour in giving the letters denoting MSS. which altogether obscures the sentence. The sentence should read thus:

'But he agrees also, not unfrequently, [*non raro consonat*,] with the Alexandrine manuscripts, B [the Vatican] C [the Ephraim] L [the Codex Stephani] ; and this not only in passages where they give the same reading with the manuscript D [the Cambridge] but elsewhere also; &c.'

TO READERS.

Mr. Norton of Cambridge will be much indebted to any gentleman for the loan of either of the following books:

Lawrence's Translation of the Apocryphal Book of Enoch.
Le Clerc Sentimens de quelques Théologiens de Hollande.
The third volume of Whiston's Memoirs, by himself.

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THE

Christian Examiner.

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Miscellany.

NOTES UPON THE BIBLE.—NO. VI.

We have three different sources from which to ascertain whether the writings of the New Testament have come down to us in such a state of purity, as to communicate to us the same facts and the same doctrines, which they did to the primitive Christians, and the same that were received and taught by them. The first consists of ancient manuscripts in the language in which they were originally written. These are more valuable, *cæteris paribus*, in proportion as they can be traced back nearer to the times of the Apostles. The next is that of versions, made at an early period, into languages which were spoken by Christians of the several countries, into which Christianity was introduced in two or three of the first centuries. Next to these are to be ranked quotations from these writings, which are to be found in books published by Christians in the same early ages. The last of these, though doubtless of less value, on the whole, than either of the others, is far from being unimportant, as I shall now endeavour to show. They may serve either to confirm, or to correct the reading of the present text. For if these quotations agree with the present text, where its reading is supported by the authority of ancient manuscripts and versions, they serve to confirm their testimony, so as to remove all doubt on

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the subject. If, on the other hand, in any instance, manuscripts and versions differ from each other, in the testimony they give, the quotation of the text by writers of the third, fourth, or fifth century may be of great weight in determining which of the readings in question ought to be regarded as the true one. It may even be decisive of the question; for it ascertains what was the received reading at that early period. Still further than this, a text would certainly be deserving of high consideration, that is clearly quoted by a writer of the second or third century, though it were found *in no manuscript or version extant.* Such a quotation would prove, that it existed in one copy, at least, at an earlier date, than any copy either of the original or of a version now extant.

After settling the general value of quotations, as means of ascertaining the purity of the text, their value in any particular case is to be estimated by several circumstances, which are to be considered in their application. And in making this estimate there is great room for judgment and caution. Passages and phrases, borrowed from the Scriptures, were sometimes introduced in the writings of the ancient christian fathers, as they are in those of modern divines, merely for the purpose of lively and forcible illustration. In this case they are to be applied with caution, if they may be at all, to purposes of criticism; for, when thus used, there can be no doubt, that they are often quoted loosely, from memory, without any careful regard to the exact words of Scripture. In this use of the language of Scripture, they are understood to exercise great freedom, and not to hold themselves pledged for the accuracy of their citations. Instead of the *exact words* of the text, they shape it to their purpose, add or retrench, separate words that are connected, and bring together those that are distant, so as best to suit their purpose in the discourse. They apply texts of Scripture in the same manner, as we often introduce passages or phrases from profane writers, merely to accommodate a fact or sentiment to the present purpose, without intending to be understood as quoting the text with exactness, in the very words of the author.

The case is different, where a text is introduced, either for the purpose of explaining its meaning, or in proof of some doctrine or duty. In each of these cases, unless we have proof to the contrary, we are to presume that the text is

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quoted in the precise words of the copy, which the writer had before him.

Especially is this verbal accuracy in quotations to be expected in controversial writings, whether between Christians and unbelievers, or between the different sects of Christians. Neither party could expect to obtain a triumph over the other by altering the text, for neither of them could hope to pass a corrupted text upon the other party without detection. Whatever disposition there might be in any writer so to alter the text, as to make it speak a language more conformable to his views, he would be unlikely to risk the attempt in the face of a vigilant adversary; and it would be utterly incredible that he should succeed in doing it. Whatever texts, therefore, we find thus quoted in the controversies of Christians, we may be sure are quoted with such accuracy, as to represent fairly the text, as it was read at the time when the quotation was made; at least as it was read in the particular copy, which was in the hands of the person thus quoting. So far, then, as this evidence goes, it serves to ascertain what the text was, at a period prior to that, which can be claimed by any manuscript or version now existing. And when we consider how copiously the books of the New Testament were quoted by writers of the two centuries immediately preceding that of our oldest manuscripts, we perceive the high value of these quotations. In the writings of Clement, Tertullian, Irenæus, Origen, and Eusebius, all of whom preceded the date assigned to our oldest manuscripts, almost a complete copy of the New Testament is to be found.

But the value of quotations, for the purpose now under consideration, belongs, in its full extent, only to those, which are found in the writings of those ancient fathers, who used the Greek language; for they only quoted the text in the original. The Latin fathers made use of the Latin text. They can only serve, therefore, to show us what was the reading of the Latin version at that early period, except in those instances, in which they expressly refer to the Greek text.

The testimony of Jerom with respect to any disputed text, especially where its insertion or omission is accompanied with critical remarks, is justly entitled to great consideration. His authority, however, is to be admitted with some caution, as

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his decision is not always made up exclusively upon evidence, but sometimes from opinion, as may be seen from the following example.

In Matt. v. 22, is a reading, important on account of its influence on the character of christian morality, which is retained in the text by Griesbach, but which was rejected by Jerom, and not admitted by him into his corrected text of the Vulgate. In our received text, approved by Griesbach, our Saviour there says, 'Whosoever is angry with his brother, εικη, without reason, shall be in danger of the judgment.'—Now, though εικη is found in most of the Greek manuscripts, and in several of the versions, yet, being absent from others, and from quotations of several of the fathers, it has been a question whether it be genuine, and whether it was not our Saviour's design to prohibit, not causeless anger only, but anger altogether. Respectable criticks are arranged on both sides of the question. Erasmus, Bengel, and Mill reject it. Michaelis, Wetstein, and Griesbach, on the contrary, retain it.

Now our opinion respecting the genuineness of this word will be somewhat altered by knowing the grounds, on which it was refused a place in one of the versions. Jerom assigns his reason for leaving it out of the Latin text. It was not because it was not found in the text before his time; but because the sentiment, without it, agreed better with his notion of christian morality. It expresses a limitation, which he thought our Saviour could not intend to express. 'If,' said he, 'we are commanded to turn the other cheek to him, who smites us on one,—to love our enemies,—to pray for those who persecute us,—every cause of anger is removed.' *Sine causa*, then, or εικη is to be erased from this text, 'for the wrath of man worketh not the righteousness of God.'

For a similar reason Origen* was disposed to expunge from the text in Matthew vi, the phrase εν τω φανερω, openly, which occurs three times, verses 3, 6, 18, in our Saviour's discourse against ostentation in almsgiving, prayer, and fasting; in each case annexed as a circumstance to the reward promised to those, who perform these duties in secret, that they shall be rewarded—εν τω φανερω. It seemed to Origen incredible, that Christ should hold up, as an inducement to

* Jerom, Augustine, Erasmus, Bengel, and Dr. Campbell, object to the text upon the same ground.

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privacy in those duties the motive of a *public reward;* that in dissuading from a regard to the judgment of men, he should introduce, as an incitement, a consideration, which brought them back again to have still a regard to the esteem of men.

It is however to be observed, that the *authorities* for the omission in this case are far greater, than in the last mentioned. The phrase is absent from several of the most ancient manuscripts and versions. It is also rejected by Griesbach in one of the instances, and in both of the others is retained with the lowest mark of approbation.

There may be instances, in which the testimony of several manuscripts ought to yield to that of a single quotation of an ancient father; such for example as Clement, or Origen. 'When all the Greek manuscripts,' says Michaelis, 'which Origen could discover in the third century, are placed in one scale, and those that are extant in the eighteenth in the other, the former must greatly overbalance the latter.—I am not seldom induced, in cases, where even no manuscript can be produced in favour of the same reading, to prefer the authority of an ancient father to that of all manuscripts written since his time.'

Besides this use of quotations, to establish or to set aside the authority of the particular text thus quoted, it may sometimes happen, that the quotation of a single sentence, or a clear reference to it, shall serve to support the genuineness, or at least the antiquity of the whole passage, in which it is found. There is a striking example of this in relation to the two first chapters of Matthew. These chapters, though they are found in all the Greek manuscripts, which are now extant, were not acknowledged as genuine by the Nazarene and Ebionite Christians, nor were they contained in their text. Now, as these Christians flourished at a very early period, it has become difficult to ascertain, whether the passage in question was *taken away* from their copy, or *added* to that of the other Christians. Every degree of information on the subject therefore, must be highly valuable. Now we find Origen,* in his controversy with Celsus, quoting from his adversary *the appearance of the Angel to Joseph*, as related in this passage, and *his command*, after the birth of the child, *to fly with him into Egypt.* These chapters then were

* Griesbach's Sym. Crit. II. 241.

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certainly known to Celsus. They were in existence at that time, and were considered by an enemy of the Gospel, and not denied by one of its most learned friends, to be a part of the history on which the religion was founded. This fact does not indeed decide the question as to the genuineness of the passage, but it establishes an important point, by carrying its existence back with certainty two centuries at least beyond the date of the oldest manuscript now extant.

After having availed ourselves of all the benefits to be derived from manuscripts, versions, and quotations of the sacred text, in the writings of the early fathers, if difficulties still remain, is it allowable to resort for their solution to critical conjecture? This is a question that requires considerable consideration. Some of the objections to it are very obvious. What uncertainty and confusion must it have introduced into the text, had criticks in former ages felt themselves at liberty to decide what was the true reading, not by evidence but conjecture, and to alter it accordingly! It is doubtless to emendations, which have been made in this manner, that we owe some of the corruptions, which are now in the text; for several of those, which were suggested by Origen, Jerom, and Luther on this ground, have in fact been discovered by modern criticks since to be without foundation, and the text has accordingly been restored. On the other hand, however, instances are not wanting, in which critical conjecture has been employed with success; and corrections of the text, which were made without the authority of any copy, but which were thought necessary to render the text intelligible, have afterward been found to be supported by authorities, which were not known at the time, when the conjecture was made.*

While therefore a great degree of caution and reserve are to be recommended on this subject, there is no good reason for their being carried so far, as to reject altogether the use of critical conjecture for the recovery of the original text. It is certainly possible, that false readings may have crept into the text at a period prior to that, which can be fixed upon for the date of the earliest manuscripts, versions, or quotations; and if any such there are, no other means remain of correcting them. If then there be any passages of the New Testa-

* Mich. Vol. II. p. 385—419.

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ment, in which no various reading has been discovered, which yet carry in them evident internal marks of corruption, by expressing no intelligible meaning, or an absurd one; until the sources of light on the subject are further explored, the genuine reading can only be approached by conjecture. Future researches may either confirm the corrections thus made, or detect our errour; for, as the number of manuscripts yet unexamined is far greater than that, which has been collated, it is not impossible that the future labours of the learned may bring to light readings, which are yet unknown.

And why should the necessity of resorting to this expedient alarm our faith, as if its foundation was to be shaken, or its certainty diminished? If the instances of this kind were numerous, and especially if they were of such a kind, as to affect the principal articles of the christian faith, it would indeed be a just ground of alarm. So would it also, were christian divines to take the liberty of altering the text on this ground alone in order to make it conform to their moral or theological opinions. Its value, as a standard of faith and rule of life, would in this case be lost.

An example of this kind is the conjecture of Crellius, that in John i. 1, θεος was originally written θεου in the genitive. Και θεου ην ὁ λογος.* As this reading is merely conjectural, supported by no authority of manuscripts or versions, our estimate of its value and its probability will be likely to be affected according as we favour or reject the theological opinion, which was the occasion of the conjecture. In Romans ix. 5, again, we have in the received text, without any various reading χριστος ὁ ων επι παντων θεος. 'Christ—who is over all, *God*, blessed forevermore.' Or, as it is pointed and translated by others; 'Christ—God, who is over all, be blessed forevermore.' Taylor and Whitby have conjectured, that in this text there has been a transposition of the article and preposition, and that instead of ὁ ων, &c. it was originally ων ὁ επι παντων θεός, whose, or of whom is 'the God over all blessed forevermore;' thus completing a very beautiful climax, and at the same time expressing a familiar but important sentiment.

Now, to suggest these conjectures, as the writers abovementioned have done, together with the ground upon which they are made, in a commentary on the passages, is perfectly allowable. But for an editor of the New Testament to alter

* And the word was of God.

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the text in conformity with these conjectures, would be a very different thing. It is what no one would take upon himself the responsibility of doing, who had not less fear of corrupting the word of God, than zeal to maintain his peculiar theological opinions.

It is a consideration, which should not be overlooked by us, that the reasons for resorting to critical conjecture are greatly diminished, since legitimate means of restoring the text are multiplied, as they have been, since the beginning of the last century. They will also be diminished on another view of the subject. It is observed, that we have those ancient books in the purest state, the text of which has been drawn from the largest number of manuscript copies; and that those, on the other hand, are in the most imperfect and incorrect state, of which only a single copy, or a few copies have come down to us. But no book of equal antiquity will bear any comparison with the writings of the New Testament, as respects the number and antiquity of manuscripts, and the care with which they have been written and preserved; the number of ancient versions in which they have been read; and the frequency and copiousness of quotations from them by writers of every age, from that in which they were published to the present. Admitting then, that emendations of the text by critical conjecture were as allowable in respect to the sacred writings, as to the Greek and Roman classicks, the occasion for it would be far less.

Still, however, there are texts, of which no various reading has been discovered, against the genuineness of which the presumption is yet very strong. That in such cases the false reading may have gotten possession of the text, and the true reading excluded so early, as to be no longer extant in any manuscript or version, is rendered credible by the near approach to an entire oblivion of some texts, which have yet been recovered. Matt. xxvii. 16, 17, Pilate asks the Jews, 'Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ?' This is the reading in all the Greek manuscripts, that have come down to us. But in some of the early versions the text is, 'Jesus Barabbas,' that is, '*Jesus the Son of Abbas*, or Jesus, who is called Christ.' And it appears probable that in the third century it was the prevalent reading in the *Greek* text; for the reason then assigned by Origen for rejecting it is, not its absence from the greatest

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number of copies, or those of the highest authority; but *that Jesus was not a proper name for a bad man*, and that, of the great number mentioned in the Scriptures, who had borne that name, not one was a sinner; as was the case with all other names of good men. He suspected, therefore, that the name was foisted into the text by hereticks.

Upon similar grounds, but not with equal success, some of the early fathers attempted to alter the name of the Jewish Magian and false prophet, whom Paul met with, Acts xiii. 6, from Bar-Jesus to Bar-Jehu, that he might not bear the same name with the Saviour.

The several conjectural emendations, which have been suggested by the learned, with which I shall now close this essay, may be thought by the reader entitled to more or less consideration.

In the account of our Saviour's trial before the Jewish Sanhedrim, Mark xiv. 69, it is said '*The* maid, *ἡ παιδισκη*,' accused Peter of being a companion of Jesus; implying that it was the same maid, that was mentioned two sentences before. But Matthew, in his account of this transaction, Ch. xxvi. 71, says expressly, that it was *another* maid. This contradiction is removed by the supposition, that the article was not originally in the text. The authors of our English version seem to have had in view to guard against this contradiction, as they have neglected the article in the translation.

Romans vii. 24, 'Who shall deliver me from the body of this death, or, from this body of death, *εκ του σωματος του θανατου τουτου*.' Michaelis asks whether there be no manuscript, in which these words are differently arranged thus, *εκ του θανατου του σωματος τουτου*, *from the death of this body*; which would give a more intelligible meaning.

II. Cor. i. 17. 'When I therefore was thus minded, did I use lightness, and the things which I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay, *το ναι ναι, και το ου ου*.' Now to say, that a man's yes is yes, and his no no, is the characteristick of *sincerity* and *truth*. This manner of expression is so used by our Saviour Matt. v. 37, and by the Apostle James v. 12. But it is the object of Paul, in the text just quoted, to guard against the charge of *deception*,—*duplicity*,—the charge, that his yes, was no, and his no, yes. Michaelis, Bowyer, and Griesbach have

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accordingly conjectured, that the text should read ιο ναι ον, και το ου ναι.

Galatians iii. 20. 'Now a Mediator is not a Mediator of one, but God is one.' The ingenuity of divines has been called to a severe exercise upon this verse, to discover its meaning, and to explain its connexion in the discourse. Michaelis suspects that it is an interpolation. 'It has,' says he, 'almost the appearance of an objection, which some one had written in the margin, and which by degrees crept into the text. The verse is at least superfluous.'

Matthew xxviii. 17. When our Saviour, according to a previous appointment, appeared to his disciples in Galilee after his resurrection, it is said, that 'when they saw him, they worshipped him, but some doubted, οι δε εδιστασαν.' Now that any doubts should have remained, on this occasion, has been thought a difficulty in the evangelist's account of the transaction, of no small consideration. Some indeed have thought it fairly removed by a different translation, of which it was supposed the word εδιστασαν would admit, 'but some had doubted.'—Others consider the difficulty as wholly removed by only considering the circumstances of the case. The doubt, they suppose, existed only when Jesus was first seen at a distance. It was removed when he approached, so that it could be distinctly seen, that it was he. But it was the opinion of **Beza**, that the text has suffered an alteration by the change of one letter for another,—a upsilon for an iota, and that instead of οι δε εδιστασαν *but some doubted*, it was originally ουδε εδιστασαν, *nor did they doubt.*

An important conjectural emendation of the text John, vi. 4, has been proposed by several writers. The text is this. 'The passover, a feast of the Jews was near; ην δε εγγυς το πασχα, η εορτη των Ιουδαιων.'

On this text turns the great question respecting the duration of our Saviour's ministry. In the three first evangelists, there are no notes of time, by which to determine what it was. But in that of John we find the mention of the Jewish festivals, as they returned, and particularly of the passover, in connexion with the transactions and events of the life of Christ; and from these his active life has been divided into several portions, what is related by each of the evangelists being assigned to the date, to which it is supposed to belong.

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For the three first centuries, our Saviour's ministry was believed to extend only to a year and a few months. Modern harmonists on the contrary, have generally been of opinion, that it lasted about three years and a half. This opinion is grounded on the supposed mention in John of four passovers after his baptism, including that, at which he was crucified. The first of these occurs Ch. ii. 13, the second Ch. v. 1, the third Ch. vi. 4, and the fourth Ch. xi. 55.—The first and the last of these are not called in question. Of the second, at Ch. v. there is some doubt whether the passover were meant, as *a Feast of the Jews* only is spoken of, not designating by its name, which of the feasts it was. The third, Ch. vi. 4, if our present text be correct, opposes an insuperable obstacle to the hypothesis, which would bring the ministry of Christ within the compass of two years. It would seem certain therefore, that the reading of this text, in the three first centuries, must have been different from the present; for if it were not, it could hardly have failed to be seen, that the public transactions of the life of Christ, instead of happening within little more than one year, must have occupied certainly more than two. It was this consideration, together with other circumstances of intrinsick improbability of a longer ministry, that led Vossius, Mann, and Priestley to the conjecture, that the word πασχα, in the text in question, was an interpolation; and that it was not the *passover*, but some other feast, that was intended in this, as well as in the fifth chapter.

A still more probable conjecture of bishop Pearce is, that the whole verse is spurious. 'There does not seem to be any reason,' he observes 'for the Evangelist's inserting this verse; nothing in this chapter having any relation to the feast of the passover, or to any other of the Jewish feasts. Vossius and Mr. Mann were of opinion, that the word πασχα is an interpolation, and I think, that the whole verse is so; because in Ch. v. 1, mention is made of a feast, probably the Pentecost, and in Ch. vii. 2, of the feast of Tabernacles, between which two, no feast appointed by the law of Moses intervened.' It is besides a consideration, which favours this conjecture not a little, that the omission does no injury to the connexion. Verses third and fifth are as well connected with each other, as verse fourth is with either of them.

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Another solution of this difficulty has, however, been proposed by Carpenter, in his Geography of the New Testament, which, as it supposes no change in the text, is by some thought to be more satisfactory, than either of those, which have been mentioned. The Gospel of John, he observes, consists of six sections, which appear to have no mutual connexion or dependence, except their common subject. The sixth chapter constitutes one of these sections, and, as it now stands, mentions a passover, lying between that which occurred at the beginning of the ministry of Christ, and that at which he was crucified. But the facts related in this section appear, according to the other evangelists, to belong to a period after those contained in the seventh and following chapters, and not long before the crucifixion. He accordingly transposes the whole of the sixth chapter, so as to introduce it between the 54th and 55th verses of the eleventh chapter. By this arrangement, no violation is done to the order of events. They take place naturally and consistently with the relations of the other evangelists. And the passover, which is mentioned as being near, will be the same that is mentioned in the eleventh chapter, and the same at which Christ suffered. It will accordingly consist with the same scheme, as to the duration of our Saviour's ministry, as the other hypothesis.

ON THE WORKS OF GOD.

PSALM VIII. 3, 4, 5.

When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, [I say] *that thou art mindful of him? and the son of man that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

THERE is a great difference between the feelings and sentiments, which it is in our power to entertain respecting ourselves, and the objects with which we are connected. The faculty of contemplating the remote, the future, and the invisible,—the vision of the mind, may be extended or contracted almost indefinitely. We may submit to do the low service of passions and appetites which we ought to control, and be degraded

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into beings but a little more intellectual than the brutes that are about us. We may be engrossed by cares and pursuits that must terminate with life, and have no interest in any higher concerns. We may accommodate ourselves, at once, to what we first see of our present situation, and perform our tasks, and receive our gratifications, as if we had been here always, and were to continue here forever. We may feel no curiosity about the wonders which surround us, or the momentous secrets, which futurity has to disclose. We may walk among the works of God, and a veil may be over our eyes, and no forms may be visible to us, which have power to affect the heart or the imagination. *Day after day may utter speech, and night after night may show knowledge;* but our ears may be shut, and days and nights may pass away, and their speech never be heard by us, and the knowledge which they teach, never inform our minds. With the monarch of Israel, we may lift our eyes to heaven, or we may look abroad upon the earth; but we may see nothing but objects, which our familiarity with them has made us regard almost without thought, or notice; we may not perceive, above us and on every side, the signs of that invisible presence and agency, which surrounds and pervades us, and gives existence to all that we behold; we may not have communion with any thing that awakens thoughts of our destiny and our hopes.

Occupied, in a great degree, as we necessarily are with present objects and daily cares, it requires effort and exercise of mind to prevent ourselves from being engrossed by them. But we shall rise higher as intellectual, and probably as moral beings, the less we suffer our views to be limited to the narrow circle, within which our daily occupations may confine us, and the stronger and more vivid are our conceptions of those with which the senses are not conversant; of the character of God, of his glorious works of power and goodness, of that intimate relation which connects us and all creatures in a state of entire dependence upon a being every where present and every where invisible; of the nature which he has given us, and of the hopes which he has unfolded to our view. The train of thought and feeling expressed by David in the Psalm, part of which has been quoted, is very natural to a good man; and such as is powerfully adapted to elevate and ennoble the mind. The prospect of the works of God,

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as they open upon us, when the light of day is withdrawn, and the cares and passions of the day are quiet in our minds, led him to the contemplation of the evidence, which they afford of the existence and perfections of their Author. The natural feeling of his own comparative insignificance, and that of the whole race of men, forced itself upon his thoughts. But from this feeling he escaped; and his mind rose again to reflect upon that nature, which the Author of all things has given to us,—to beings whom he has made *a little lower than the angels*, whom he has *created to be immortal, and formed in the image of his own eternity*. The passage suggests considerations, which may serve to fix our thoughts upon these subjects, upon the power and goodness of God as displayed in the universe, and as exercised particularly towards ourselves; and upon that prospect which is, in consequence, spread before us, extending through the ages to come, till all power of vision is lost in the distance, and yet extending infinitely beyond.

The Psalmist contemplated the objects which night offered to his view, as the works of God; but with very different thoughts and feelings from those, with which the science of modern times has taught us to regard them. He saw the stars, every where scattered in the depths of heaven, and the moon, moving steadily through her appointed course, as if endued with life and intelligence; and he admired that beneficence, which had displayed before him a scene so beautiful and solemn, and had made such provision for the wants of man, when the light of day is withdrawn. But he had no thought, that what seemed to him the ornamented canopy of the earth, was a universe spreading on every side. He had no conception, that those little points, so many of which manifested themselves only by a faint and interrupted glimmering, were suns, placed at immense distances from us and from each other, pouring forth floods of splendour upon systems of their own. The science of modern times has taught us, that the number of these cannot be defined or estimated. The tract of pale light, which stretches across the sky, appearing like a thin cloud, which the wind might disperse, is the united blaze of myriads of suns. In every portion of the heavens, there are similar clouds of obscure light, which our instruments discover, and resolve in like manner into collections of

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stars. There are other appearances of the same kind, the particular stars composing which cannot be separately discerned by any power of art. There are collections of suns, systems, some of them probably of vast extent and grandeur, other universes, if one may so speak, which discover themselves to us only by a faint gleam passing over the reflector of a telescope. The distance of these remoter bodies is so vast and measureless, that we can hardly speak of it except in relation to the inconceivable swiftness of light. The rays by which they are now made visible to the eye of the astronomer, the rapid motion of which might circle the earth while one is pronouncing a syllable, have been darting forward for thousands and ten thousands of years to reach us. All the events and revolutions, which history records, have taken place during the conclusion of their progress. They commenced their career, it has been computed, at a period of such remote antiquity, that, compared with it, the date of that time, when God gave the earth to man for a habitation, is but of yesterday.*

But when we have reached the utmost distance to which the power of our instruments can penetrate, who will say, that we are approaching any limits of the creation? who will say, that, if the disembodied spirit should travel forward through eternity, numberless systems would not be continually spreading before it? All that part of the universe that we are able to discern, is peopled by inhabitants, who have the common want of heat and light; who will say, that there are not other parts of the material universe inhabited by beings of different natures, to whom these wants are unknown? It is

* Dr. Herschell has calculated that the distance of the remotest of the nebulæ, exceeds that of the nearest fixed star at least three hundred thousand times. Upon this fact, he thus remarks; 'A telescope with a power of penetrating into space, like my forty-feet one, has also, as it may be called, a power of penetrating into time past. To explain this, we must consider, that from the known velocity of light, it may be proved, that, when we look at Sirius, the rays which enter the eye cannot have been less than six years and four months and a half coming from that star to the observer. Hence it follows, that when we see an object at the calculated distance, at which one of these very remote nebulæ may still be perceived, the rays of light which convey its image to the eye, must have been more than nineteen hundred and ten thousand, that is, almost two millions of years on their way; and that, consequently, so many years ago, this object must already have had an existence in the sidereal heavens, in order to send out those rays by which we now perceive it.' See Phil. Trans. for 1800, pp. 83, 85, and for 1802, pp. 498, 499.

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only some portion, we know not how small, of the material universe, which is obvious to our senses; who will attempt to define the limits of the invisible world? who will attempt to set bounds to the works of infinite power and infinite goodness?

The great bodies which we behold from our earth are not at rest. The stars which we are accustomed to call fixed, are revolving round their axes, we have reason to believe, like our sun; and are, like that, moving rapidly, in various directions. Many, if not all of them, are probably, like the centre of our system, surrounded by planets forever circling the orbits to which they are restrained. The universe is full of regular and appointed motion; and for ages, we may believe, beyond any limit that imagination can reach in tracing backward the course of time, the wheels of the immense machinery of God have been continually revolving, without a moment's unforeseen pause or interruption, kept in motion by the same uniform and all sufficient power.

We think, and we think justly, that what we perceive around us upon this earth which we inhabit, is sufficient to give proof of the existence of a being to whose power and goodness we can assign no limits. We admire that provident kindness, which every where displays itself, in the adaptation of all living creatures to their different situations; in the curious and complex mechanism of their structure, subservient to their life and enjoyment; and in the various contrivances without them, by which their wants are supplied, and their happiness provided for. But we discern only a small part of the obvious and superficial marks of benevolent design which our earth has to exhibit; and in the numberless worlds around us, there are, without doubt, similar displays of contriving goodness, diversifying its operations in an infinite variety of forms and modes, of which we can have no conception. If we attain to that future state in which our faculties will be continually enlarging, we shall find, I trust, that we are approaching no nearer the bounds of possible knowledge; but that with powers, such as we cannot now imagine, we may explore the works of God in every direction, and find new objects of curiosity and admiration accumulating in exhaustless variety.

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That which gives us an interest in the immense machinery, and infinite variety of mechanism, in the material world, is, that it is all for the production of the happiness of rational and sentient beings. The universe is peopled with inhabitants, who are the constant objects of the care and goodness of one sole pervading spirit, the animating principle of all things. It is full, we may believe, of countless myriads of moral and rational beings, in different stages of improvement, enjoying different degrees of happiness, but possessing in common the power of unlimited progression. We are strangers, who have but just been introduced into the creation. Before God gave us existence, eternal ages had passed away. There have been events, changes, and revolutions, countless and various, beyond all power of created thought. An innumerable multitude of beings, whom no imagination can comprehend, have lived, and enjoyed, and suffered, and had similar interests and passions to what we have now. They have commenced an existence, which is still continuing, as ours will continue. They have some of them gone forward very far in the progress of improvement and glory, and left at an immeasurable distance behind them, those who are now, where they once where. Ages, that elapsed in the infancy of all that we now behold, may have contributed to their advancement. If we could have spread before us the history of but one individual of our own race, as that history is known to God, it would be the study of a life, a history the most curious and interesting; but the divine omniscience, extending through all space and time, receives, as in a mirror, the images of all things that are, that have been, or that shall be. All concerns are the care of God. Over all the different orders of moral beings, there is a system of moral government, vast and regular as that which directs the material world, and, like that, entirely dependant upon the energy, and wisdom, and goodness of the Almighty.

When we contemplate the vastness and extent of the universe, and the infinite power and greatness of God, which it displays, our first natural sentiment is that expressed by the Psalmist, a feeling of self annihilation: *What is man, O God, that thou art mindful of him?* But this feeling, in the mind of a religious man, is immediately succeeded by a consideration of his connexion with God, and of that nature,

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which God has given him: *Thou hast made him a little lower than the angels, and crowned him with glory and honour.* That Being, whose works he beholds, is continually concerned about him, and regarding his good. The eye which sees all things is forever fixed upon us; as if God had formed no other living beings, and we were alone before him. There is not a thought of our minds, the knowledge of which is not spread through the creation; there is not an act or motion of ours, which is not perceived through illimitable space. The infinite spirit, the life and power of all things, is continually present with us, operating on every side, surrounding and pervading us, animating our frames, giving energy to our wills, the strength and essence, if I may so speak, of all our faculties, and united with us, indissolubly and forever. The religious man feels that his moral union with God connects him with all other good beings. He believes that every where, throughout the universe, there are those who recognise the same dependence, who have common sympathies, common wants, common hopes and prospects with himself, who have the same sense of moral excellence, the same desire of moral perfection, who regard their Creator and Preserver with similar sentiments of piety, and their fellow creatures with similar benevolent affections. He is one of the immense family of God; and he cannot go where he will not find brothers and friends.

The contemplation of the works of God is connected in the mind of a religious man with the consideration of that nature which God has given him. He knows that he is not created only to toil in the dust of this world, to spend a few years in such alternations of pleasure and pain as we may here experience, and then to perish and to be no more. His existence, which has but just commenced, is to continue forever. He is not a mere tenant of some little portion of this earth; he is a denizen of the universe.

There must be a total difference between the serious thoughts of one, who acts and feels as if this life were the whole of his existence, and of one who habitually looks forward to another. To the former, every thing must present the aspect of instability and decay, of mortality and ruin. Of all the many myriads that are now so busily engaged in the occupations of life, that now throng the crowded cities of

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the world, or are scattered over its plains, there will be, in a few years, not a solitary individual remaining. The earth is covered with the wrecks of human works, and human institutions. There is no state in which we may be, that we can regard as stable and enduring. Our best founded hopes are overthrown. Our dearest friends are taken from us. Life is passing away with a rapidity that seems to be continually accelerated; and our successors are pressing forward to efface from the earth the traces of our footsteps. Such is the aspect which this world presents, when not regarded in its connexion with another. But to the religious man, all that he most loves and values is permanent, indestructible, immortal. His friends may be separated from him; but his friendships are not for this life only. His virtues, his intellectual faculties and acquisitions, his social affections, all his essential means of happiness, are impressed with the stamp of eternity. Moral and intellectual excellence endure forever, and are continually improving and enlarging. He is not the slave of chance and change, a creature of decay and mortality. He is the eternal care of Almighty goodness.

We are, then, surrounded by an inconceivably vast display of power and benevolence; and we have been introduced into this universe to continue here forever. Whether all this fair scene of things shall have been spread before us in vain, depends upon ourselves. We may look forward to the future with confidence and joyful expectation, if we habitually recognise and regard our relations to God and to eternity. Whether we indeed do this, is the most solemn and important inquiry, to which we can direct our attention.

THE CLAIM OF FUTURE GENERATIONS UPON THE PRESENT AGE.

THERE is a trait of character, known to have belonged to some of the most remarkable mathematical scholars, which assumes the appearance of an utter indifference to the success of their works in the world, and to the voice of praise and admiration. They seem to dismiss the labours of a life from their hands with a striking disregard to the circumstance, whether the present generation even reads their productions, or

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listens to their results. The gales, which, loaded with the fragrance of praise, were wafted into their bosoms, as they looked down the vale of future years, and which then blew into flame the curiosity, that led them through so many weary mazes, seem to have promised a meed sufficient to excite but not to recompense their toils.

It is not difficult to explain the source of this apparent contempt of fame, so singular in those whose laborious studies the hope of it had often cheered. It is accounted for in the circumstance, that the works of the mathematician are built upon demonstration. His fame rests upon the basis of truth. He knows that, in every age, all who can understand his labours will appreciate them; and that all, who can read and think, will acknowledge the solidity of the foundations upon which they are erected. On the same pedestal of eternal truth, he knows that the column of his reputation will stand. It matters not whether the multitudes around him stop to gaze upon it. He cares not whether any chaplets are hung around it, or any laurels crown its head. It is enough that its substance will endure as long as time and truth shall remain.

It is with similar feelings of security and confidence, that *we* think that we can regard the few simple, and sacred doctrines of rational Christianity. Since human nature is always the same, however modified by the state of society, the spirit, and existing circumstances of any age, we may expect *opposition*, and we may expect *progress*.

We expect opposition from prejudices, passions, and misconceptions; from a superstitious dread of inquiry, or a fear of being persuaded against the will; from the coldness or imprudence of the friends of pure Christianity, as well as from the bitterness of its enemies; from an unwillingness to make those little sacrifices, which an honest expression of sentiment may involve, or a timid shrinking from the harmless censure of a friend or a neighbourhood;—a poor, poor spirit, indeed, for a being who can sacrifice so very little to the cause of his Redeemer and the glory of his God;—from an humble acquiescence in received notions, because they have been long received; from an obsequious veneration of names, because their authority has been reverenced; and, in fine, from a certain indifference to the whole matter, and a reluctance to inquire into what is so open to every inquirer, which but little cor-

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respond with the importance of the subject. We expect, I say, that these and similar causes, like the excuses of the guests invited to the supper, in the parable, will deter many of the present day, before the shock of onset and the heat of controversy are over, and the winds of heaven have swept the smoke from the field, from the duty of inquiry, and of openly acknowledging the truth of God, as they believe it to exist in Jesus Christ. It is to be supposed that, in time of temptation, and of persecution for the word's sake, some will fall away.

But then, since errour is essentially temporary, since it carries the seeds of its destruction in its own bosom, may we not hope that these causes will be temporary? May we not hope that this indifference, these prejudices, these superstitious fears, these repugnant feelings, these unproved charges and uncandid misconceptions, will gradually lessen? As the ark of our faith descends the stream of time, will not later and later generations behold it less encumbered with the mistakes of men, and more and more conspicuous in its own truth? If our doctrines *are* true, we may hope for such effects, because time has already produced them. Our own case proves them to be natural. The sons of the nineteenth century are at this moment in a condition similar to that, which I have been supposing may be the happiness of future generations. If our religious opinions are not true, we do not wish them to be believed or to prevail. For it may be as well said of our faith now, as it was in the words of Gamaliel,* 'if this counsel or this work is of men, it will come to nought; if it be of God man cannot overthrow it.'

Our hope derives confirmation from the history of physical science. It was gradually and insensibly, that the well known truths of modern discovery respecting the planetary system and the elemental world gained their prevalence. But a few centuries ago a distinguished philosopher was arraigned by the catholick inquisition for believing in the central position of the sun in the solar system, and the revolution of the earth and planets about that body; and now every schoolboy talks of the apparent motion of the sun and the real motion of the earth. Will the case be different in respect to *religious* truth? Truth must prevail, not only because it is mighty, but because it is *eternal*. It must *outlive* errour. Like the God of truth it never changes.

* Acts v. 38, 39.

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But there has been a progress in mankind, from ignorance to knowledge; and, if men continue to advance, as by the laws of the human nature and condition they hitherto have done, they will advance nearer to truth. Sectarian disputants are not unlike a company travelling by night through the desert, with scarcely light sufficient to distinguish each other's differences of physiognomy or stature, and yet with assurance enough to dispute all the way about the articles of merchandize, which they are conveying, and which some are describing to others, who have not yet seen, and yet depreciate or mistake them. Soon, however, the subjects of controversy, enlightened by the day, lose their points of difference, and, appearing as they are, a glance of the eye resolves doubts, commands assent, and perhaps unites their opinions. Christians are advancing through the gloom of errour and the twilight of knowledge, to meet the light. New rays fall upon us as we approach, and every beam of sunshine rectifies an errour in our conceptions of the features, dimensions, or complexions of our fellow travellers, or exhibits the objects of dispute free from the uncertain shades, or distorted shapes, which occasioned the mistakes and quarrels of the night. Like the company of the Persian caravan, all will adore the sun, when they see him, however they may have differed in his absence. But the light existed. We do not make it; we do not robe it in glory,—we draw near and find it, as we draw near to God and find Him. Men can no more help advancing towards it, as they advance in time, than they can stop, at the morning twilight, that revolution of the earth, which causes the apparent rising of the sun, or perpetuate the dusk through the hours of day.

It matters not, as regards the argument, whether the progress be rapid or slow,—whether the night of errour be the length of the natural night, or whether it be a duration, whose glorious end can be foreseen only by Him to whom 'a thousand years are as one day;'—the fact is the same,—the inference just. The day is dawning; already its faint harbingers illumine the mountain tops; already the rays of the beautiful morning glance on the land; and, though a century should elapse before the rising of the sun, still it *is* rising; the world will rejoice in its beams; mankind will see it, though it should shine only on *our* graves.

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'The floods have risen, O Lord! the floods have lifted up their voice; the waves of the sea are mighty, yet the Lord who dwelleth on high is mightier. The Lord will not fail his people, neither will he forsake his inheritance; until judgment shall return again unto righteousness; and all such as are true in heart shall follow it.'

But from this state of things, and from these prospects, there arises *a duty*. Although such consequences may be considered not wanting in probability, it is not the less our duty to endeavour to accelerate them. The omnipotent God must indeed always work on the side of truth, but then his aid and blessing are promised only to human exertions. God has not promised to help him who does nothing to help himself. We have no right to expect divine influences, except as the consequence and reward of our own previous efforts. It is the prayer of faith and the practice of faith, which God answers with help.

If then truth is a blessing, and will always be a blessing, whenever and wherever it is received, it is incumbent upon us to aid in its diffusion now, even as it is our duty to communicate the good which we enjoy, to add to the happiness and lessen the sufferings of our fellow beings.

To repose in the proud vision of future success, however the mind may be flattered by the elevation on which it stands, and the view which it commands, is as unreasonable as it would be to hoard our treasures and shut our ear and our hand against the cry of want and nakedness, because some future increase of christian philanthropy *may* produce times when every needy and suffering man shall sit under his neighbour's vine and fig tree, and lay his head upon his pillow, blessed in the enjoyment of a millenium of universal kindness and spontaneous charity.

Let us not say that one generation, or even one individual, can do nothing. The smallest sands of ocean help to build his resting place, and to extend his shores. The blue expanse of heaven is composed of particles smaller than the dew drop. Every star tells something of God. Every lamp is an addition to the light. Every effort adds to the accumulation of strength. Every repetition of a sentiment helps to fix and to disseminate it. Every sheep that has strayed from the fold of truth, is a subject of joy when recovered, as

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much as every prodigal, that wanders from his father's house, is a subject of congratulation, and a meritorious object of love and reward when he returns.

This slowness to believe that we can do any thing to increase the spiritual light of the present and of after ages, is as irreconcilable with the fact, that each can do something, as it is with the dispositions which become us as disciples in the school of Christ. That command, to love his neighbour as himself, which was given to a Jew, was exemplified in a deed of benevolence to a Samaritan. This precept, so spoken, and so illustrated, condemns every thing like indifference towards a suffering fellow being, even in the most distant clime; and, as respects distant ages, the widow's mites, though they were not much to lend to the Lord, and but a little for the aid of the needy, have called down immortal praises and heavenly blessings upon the widow's head.

So active as well as expansive is a Christian's benevolence, whenever it is a living spirit, and not a speculation, indulged for its innocence and beauty, that it will not be satisfied with any thing short of a resolution, in each disciple who feels it, that, if it is to be the allotment of later ages to lie in thicker darkness rather than in broader light, than his own period, it shall not be for want of any exertion, however little, that he can make. He at least will never add to the shade which may fall from his own age over posterity.

It seems necessary to add only, what no Christian will ever be displeased to be reminded of, that there is no greater inconsistency, than to maintain true Christianity with an unchristian spirit. Peaceableness is as much a characteristick of Christianity, as spirituality and truth. Though our efforts may do something towards dispelling the darkness, it is better, far better, that it should remain yet longer, than that the light should be kindled with unhallowed fire; because, an errour of the understanding is not so great an evil as bitterness of spirit and malignity of heart. Far may these ever be from our bosoms! We cannot disprove the charge of inconsistency in principle and practice, unless our tenets are defended with equal perseverance and gentleness. It is a twin born resolution, therefore, which is incumbent upon us and all Christians, who live in times of controversy, that while we seek the truth in sincerity, we will always 'speak' it 'in love.'

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Should this resolution be performed, it will not be presumptuous to expect, that, through that blessing of God, which always accompanies virtuous exertions, uncorrupted Christianity will 'shine more and more,' perhaps, even 'unto the *perfect* day.'

INDIFFERENCE TO GOD'S COMMON GOODNESS.

The humblest of God's works must convince us of his omnipotence, and the least of his blessings should make us feel the infinity of his goodness. But it is not in one, or in a few objects, or at remote intervals, that these his perfections are presented to us. The displays of them are innumerable. Creation is not a huge and barren mass, enlivened here and there by a number of separate streams, but it is wrapt in a perpetual overflow of the divine benevolence. God is all in all. We are not only surrounded by him, but we are ourselves the memorials of his greatness and goodness. And after having taken a survey of human condition, and of the great mercy by which it has been arranged, the irresistible conclusion is, man must be grateful. After you have examined the abundant provision, which has been made for him, when you turn to look upon the being for whom all these treasures are brought out, you would naturally expect to find him kneeling in adoration and pouring out the impatient emotions of a grateful heart to the Giver of all things. But this is not the case. It is not in the attitude of a dependent that you find him. He is insensible, or he is madly clinging to the perishable forms of beauty and pleasure, which are springing from the dust around him. Consider the different parts and divisions of nature, and the accommodation of them to the constitution of man. Every thing speaks of love and wisdom. Yet you will find the air, which is as the breath of the Eternal Spirit, full of life and happiness, and without which we die, not as you might expect, filled with the praises of God's creatures, but overloaded with the sounds of mirth and unmeaning gaiety, or what is still more melancholy, oppressed by the profanation of that name, which should be borne upwards by it on the wings of gratitude and love.

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And you will see the earth, which is always bringing forth its stores, and which is so generous and faithful in its supplies, that a grateful ignorance has in times past given it the endearing appellation of *mother*, you will see it, not supporting the altars of the most high, but sinking beneath the fabricks of human pride, and drenched in blood shed in the strife between those, who should have loved as brethren.

But it is not of the abuse of these common blessings, that I would now speak; for, although this be but too general among men, yet there is something which is far more so, and that is, a senseless indifference to these blessings. There are few who have not felt emotions of gratitude after some signal preservation. But there are still fewer who have ever felt one grateful feeling for those gifts of God, which are always in our possession, and which are necessarily included in the bare possession of life.

The principal causes of our indifference to the common blessings of divine Providence exist in the manner in which we are receiving them. Our familiarity with them makes us forget them, and we do not value the common gifts of life simply because they are always with us. We are, to be sure, introduced into the present state of being, helpless and dependent, but these universal blessings minister to our subsistence long before we are able to perceive their value, and when, at last, we are able to perceive it, we are prevented by the power of habit. The child of a rich and generous parent is brought up under a care, which anticipates every desire, or, I should have said want, if indeed it could have appeared to deserve the name, in the immediate gratification with which it meets. To his mind the supply of his necessities, and his necessities themselves, are identified, and he is never sensible of the value of the thousand things, which he enjoys, because he has never thought it possible he could help enjoying them. The gifts, which are luxuries to others, are to him as those common blessings which all possess. Now with respect to these last, we are all, high and low, children of a rich and most generous Parent. We are all children of God's love. In the nice adaptation of things, he supplies the wants of our nature far more readily than the earthly parent gratifies the vain wishes of his child. And it is this which makes us forget him.

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The human mind requires changes in the things about it, to turn the current of its thoughts into any particular channel. The objects without, if they are to be regarded as memorials of God, must be direct and importunate in their suggestions. With regard to blessings, which have always been and are still ours, there is not, then, one moment rather than another in which we might be supposed to think of them as things which demand our gratitude. When is it that men look on the commonest means of their subsistence as the gifts of a Superior Being? It is when the air, which had always before brought them life and health, comes moaning beneath the burden of pestilence and disease. It is when the ground, which had for years been quietly answering their demands, is parched beneath the hot glances of the sun, and refuses to yield its increase. Then it is that we feel that these things are in higher hands, and that he who now blasts *can bless*. Yes, it is too true that, beneath the perpetual and uninterrupted light of the divine favour, man finds no place for gratitude. The desert, though smiled upon and refreshed from above, yet makes no return, or if any, it is but the mist and the exhalation that bedim the splendours of the sky. So is the heart of man. How many of God's blessings does he use without a thought of their giver, or rather how many does he use only to abuse them! This tendency to disregard what is familiar operates continually. Place a man in the happiest combination of circumstances possible, and let the tide of his prosperity have flowed long and full. You will probably expect to find his gratitude great, and according with his situation. It will not be so. But why should we suppose such a case? We are all, the poorest of us, as it regards the means of life, placed in a state of things, which should call forth a continual tribute of grateful feeling. But we are, as I said, insensible; and, because we are at all times enjoying, we forget that we should ever be thankful. As the security of our blessings increases with their continuance, we grow indifferent and thankless. And, if the whole world were guaranteed to us, we might indeed, in the first conscious right of possession, think we felt some emotion of gratitude towards the Giver, but as we learned to call the world our own, that feeling would die away.

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II. Another cause of our indifference to the common blessings of life is the intervention of second causes, which weakens and exhausts the emotion of gratitude. We receive the bounty of God indirectly, through the operation of the system of nature. The hearts of the children stop at the parents; they seldom go farther. Do you tell a child that the food which supports him, and which you forbid him to waste, is the gift of God? He may acknowledge you as the giver, for he feels that you have the power of withholding it. It is too, somewhat of a process for his young mind to go through, to trace the substance of his food through all the various forms, which it has taken since it first sprung from the earth. And even when he has arrived at this point, where he may be said to perceive the direct exercise of the divine power, he finds that for the productions of the earth, in the naked forms in which they are given, he can see no use. And he must go back, and feel the dependence of all those second causes, which render these productions valuable, and fit them for his use, upon the great first Cause. Even if this process could be always gone through, it is evident that his heart would often weary, and leave his mind to go in search of God by itself. But the fact is, our thoughts are seldom led up in this way to the great Author of all things. The flow of grateful feeling, which peculiar circumstances may have called up in our hearts, too often dies away long before its proper object be found, or it is poured out at once upon whatever, at first view, may appear to be the source of its enjoyments.

We perceive that the present state of things is fitted to afford us certain supplies. The constitution of nature appears to possess in itself the generous power of supporting us. We may indeed acknowledge God as the great author of all things. Still, Nature is his almoner, and in the regularity of her distributions we learn to value her for herself. There is nothing more common, than to hear men talk about *nature* as something distinct and independent. It is *nature* which seems to stretch forth a thousand hands filled with the gifts of an exhaustless benevolence. God himself we no longer feel to be nigh unto every one of us. He is dwelling too high for the flame of our feeble gratitude to reach him. And when we reflect upon this neglect of God, this willingness in man that his glory should be hid by his works, we are ready to ex-

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claim 'O that thou wouldst rend the heavens and come down, that these *insensible hearts* might flow down at thy presence!' To how large a share of the gratitude of man's heart have the external objects of nature laid claim. The sun has been worshipped, and almost every thing around us esteemed holy. This has happened among the ignorant and unenlightened, and while the revelation of one great God has prevented us from bestowing our devotions upon his works, it has yet failed to carry our hearts above and beyond them. We have been freed from the sin of idolatry, but we have not substituted in its place the virtue of gratitude.

III. The last cause, which I shall mention, of our neglect of the common providence of God, is the fact, that we do not at once see that our subsistence is the direct design of the operations of nature. Now it is necessary to the existence of the feeling of gratitude, that we should perceive the intention of the benefactor. But, in the present case, we find not only that all our fellow men, but that a great variety of inferiour creatures are partakers of the same blessings with us. And even more than this. We often find the table of the divine bounty spread in the wilderness, and we find no guests there. There is a path, which the goodness of God hath taken, which no fowl knoweth, and which the vulture's eye hath not seen. It rains upon the earth where no man is. The desolate and the waste ground is satisfied. The seasons are commissioned to bestow their choicest care upon tracts, which the foot of man never trod. Spring opens her blossoms, and Autumn gathers her fruits to herself, and there are no hearts to partake in the blessing. The divine goodness sends down its gifts, and seems not to care whether they fall into our open bosoms, or drop upon the barren earth. There is nothing in such a state of things to make men, careless men, who are disposed to value those blessings only, which are peculiar to themselves, feel how directly they are the objects of God's love. There is a gratuitous liberality in the dispensation of the common blessings of life, which seems to preclude the idea of a kind and direct intention of answering *our* wants. In the wide and mechanical regularity of the laws, by which good is communicated to man, we cannot perceive the action of a voluntary agent. Every thing will go on too, although we should be removed. The shower of the divine favour will

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be pouring on in as rich a profusion as ever, even upon our graves, and this thought makes us almost as insensible as we shall be, when we are sleeping in those cold beds at last.

And must this always be so? Does that unfailing stream of bounty and love, which flows from God, serve only to bear our hearts away from him? No; if we will but consider for a moment the very circumstances, which have just been mentioned, as the causes of our indifference and neglect, we shall find in them powerful motives to the cultivation of an habitual gratitude.

It was observed, in the first place, that, because we are familiar with God's common providence, we are indifferent to it. But is there any reason in this? Should it not rather be, that our gratitude should burn brighter and brighter under the continued goodness of God? Is it not a rash and most presumptuous trial of his kindness, to forget him because he never forgets us? Do we vainly imagine that his goodness is a blind impulse to which he is always subjected, and which compels him to bestow gifts innumerable upon a race of inferiour beings, who may go on mocking him with their ingratitude? Or is it not more congenial to that susceptibility of kindness, which he has planted in our bosoms, to adopt the resolution; 'We will bless the Lord at all times, his praise shall be continually in our mouths?' How ceaseless is his love! How many ministering mercies attend us every moment of our lives! They hover over and defend our repose. They awaken us in the morning, and are around us, and before us, scattering peace and love through all the walks of life, and smoothing the way before us, even when we are in the hot pursuit of our own selfish pleasures. There is no consistency in human conduct with respect to God's goodness. Is it continued? We have no thought of being grateful. Is it withheld? We are full of complaints of caprice and cruelty. And yet is it not plain that in every dispensation of God's providence there is the same lesson to be learned, and that is the lesson of dependence and gratitude? And why will we not be taught by the continuance of that goodness, which is written in the sun, and read aloud to us by every breeze?

Again; are we indifferent to the divine love, because it bestows its blessings *indirectly*,—because we are not ministered unto by God himself or by the visible angels of Heaven?

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Is our gratitude then so weak, that it must die if not supported by a continual and ever varying display of miraculous power? It is obvious what confusion the want of order, or the frequent interruptions of the laws of Nature would produce. And is not the present state of things, in its very regularity, a subject of gratitude, in that it affords means for the conduct of human life, and is admirably fitted to the best exercise of our powers as men? In those cases in which our fellow men are the instruments of God, and the means of our happiness, we should be grateful to him that he is sending his goodness down to us through channels, which give it a new richness. He has made us to cherish the happiest affections towards the intelligent instruments of his bounty. And where enjoyment and subsistence are derived from the cooperation of our own powers and the inanimate parts of nature, we should see and rejoice in the benevolent adaptation. Suppose a being, possessed of a nature like ours in full maturity, suddenly introduced into the present state of things, surrounded by those relations of affection and friendship, which all *may* enjoy, and those means of life and happiness, which all do enjoy. You need imagine no Eden dropping its fruits in his path, and anticipating his exertions. Place him only in the midst of those blessings in which there is hardly one among us, who does not participate, and can you suppose that he would feel any thing but an absorbing sense of the divine goodness? To him nothing would be inanimate. Let the mariner describe to you the feeling with which he first listened to the eternal noise of the waters, and heard the voice of one vast individual Power, and you will have some faint idea of the emotion of a being like ourselves suddenly placed amidst the relations of human condition. But to him the voice, which he would hear, would be, not the voice of power only, but of love as boundless. He would see not a God only, but a God of infinite goodness. And cannot serious and deep reflection place us in a situation somewhat resembling that which we have described? Shall the constitution of nature appear to us but a mere piece of machinery, which has been left to work by itself? From the careless man every object serves to hide God. As the means by which God acts are numerous, so he sees not him who guides and directs the whole,—

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— 'with brute unconscious gaze
— marks not the mighty hand
That, ever busy, wheels the silent spheres;
Works in the secret deep; shoots streaming thence
The fair profusion that o'erspreads the spring;
Flings from the sun direct the flaming day;
Feeds every creature; hurls the tempest forth;
And, as on earth this grateful change revolves,
With transport touches all the springs of life.'

But, with us, if we will but stand still and consider the wondrous works of God, it will be far different. Instead of losing sight of the one great and good power in the immense variety of means, which he employs, we shall learn to see him in every thing, and every object will be to us living with his love.

Lastly; shall we suffer ourselves to believe that God has no direct intentions concerning us, because we are not the peculiar objects of his care? Poor, indeed, must be the tribute of his heart, who cannot find an increasing motive to gratitude in the universal happiness, which is lavished around him by the same hand, which is supplying *his* wants. He can have imbibed but a little of the spirit of Christian love, who has not felt something of that common sympathy, which unites all created things, and which yields a grateful feeling even from a communion with the mute recipients of God's blessing. God has constituted us to feel the joy that is dispersed around us and without. If we give up then to our natural impulses, we shall feel the infinity of the divine love, and all the hidden fountains of our hearts will burst forth at once. We shall see not an indiscriminate distribution of things, but the exercise of an unlimited benevolence. We shall not coldly measure out the gratitude, which may be due from us individually, but the feeling that has risen within us would fain be commensurate with the wide display of goodness which we witness, and our hearts would go up to the throne of God, as the messengers and representatives of the Universe.

As nothing ennobles our nature so much as an alliance and communion with God, so there is no exercise so delightful as that of contemplating him in his benevolence. 'Our meditations of him shall be sweet.' It is an exercise which opens and elevates our hearts with every enlargement of our

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minds. And we are not compelled to go far or to wait long for the divine goodness. We may study it at all times in the means of life, which we all enjoy, and in these we shall find as visible displays of God, as in the most sudden and important events. The effect of a constant observation and acknowledgment of God on our characters, will be most happy. There is a sacredness diffused through the heart, which evil thoughts dare not approach. If we have cherished bad passions, they will die away from within us, and in our contemplation of God, we shall be in a manner continually filled by his presence. The afflictions and troubles of life will be softened down, for we shall have attained to a habit of feeling, which shall be to us as the calm and perpetual sunshine, which sheds its equal smile over every thing, and makes even the rock and the torrent look bright and happy. These effects of an habitual communion with God in his common providence are most certain. For it cannot but check every disposition to abuse his blessings or to repine at his allotments, when we have learned to see him dealing out to us the moments of our lives, and affixing to each of them the seal of his mercy. F.

Collections.

Notice of a Passage in Mosheim.

In the translation of Mosheim's Ecclesiastical History, there is an account of the character of Socinianism, and of the opposition which it met with, written with great simplicity; unless, as one is almost led to conjecture, this simplicity be merely assumed; and Dr. Maclaine, the translator, really meant to say all that he does say.

'The origin of Socinianism may be traced to the earliest period of the reformation. For scarcely had that happy revolution in the state of religion taken place, when a set of men, fond of extremes, and consequently disposed to look upon as erroneous whatever had been hitherto taught and professed in the church of Rome, began to undermine the doctrine of Christ's divinity, and the other truths, that had been con-

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nected with it, and *proposed reducing the whole of religion to practical piety and virtue.* The efforts of these men were opposed with united zeal and vigilance by the Romish, Reformed, and Lutheran churches.'

Undoubtedly the representation, that religion consists in practical piety and virtue, has been very strenuously opposed; but it seems hardly fair to charge this opposition indiscriminately upon all Roman Catholicks, Calvinists, and Lutherans. The original is not quite so bald.

'Vix incunabilis egressa suis erat emendata religio, quum nonnulli jam homines, quibus omne id, quod Romana ecclesia professa erat adhuc, error videbatur, divinitati Servatoris nostri, dogmatibusque illi connexis, insidias struere, et ad pietatem totam revocare religionem conarentur. His vero, ne sectum colligerent, vigilantia tam nostrorum, quam Reformatorum et Pontificiorum mature resistebat.'

Extract from Jeremy Taylor.

The following passage from Jeremy Taylor, and there are many such in his writings, is a gleam of sunshine amid the cloudy theology of his times.

'In the same degree that any man leaves his sin, in the same degree, he is pardoned, and he is sure of it.***** If I have sinned against God in the shameful crime of lust, then God hath pardoned my sins, when, upon my repentance and prayers, he hath given me the grace of chastity. My drunkenness is forgiven, when I have acquired the grace of temperance, and a sober spirit. My covetousness shall no more be a damning sin, when I have a loving and charitable spirit; loving to do good, and despising the world. For every further degree of sin, being a nearer step to hell, and, by consequence, the worst punishment of sin, it follows inevitably, that, according as we are put into a contrary state, so are our degrees of pardon, and the worst punishment is already taken off. And, therefore, we shall find, that the great blessing, and pardon, and redemption, which Christ wrought for us, is called 'sanctification,' 'holiness,' and 'turning us away from our sins.' So St. Peter, 'Ye know, that you were not redeemed with corruptible things, as silver and gold, *from your vain conversation;*' THAT is your redemption; THAT is your de-

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liverance; you were taken from your sinful state; that was the state of death; this of life and pardon. And, therefore, they are made *synonyma* by the same Apostle: 'According as his divine power hath given us all things that pertain to *life* and *godliness*.' 'To live' and 'to be godly' is all one; to remain in sin, and abide in death is all one; to redeem us from sin is to snatch us from hell; he that gives us godliness gives us life, and that supposes the pardon, or the abolition of the rites of eternal death; and this was the conclusion of St. Peter's sermon, and the sum total of our redemption and of our pardon: 'God having raised up his son sent him to bless you in turning away every one of you from your iniquity.' This is the end of Christ's passion and bitter death; the purpose of all his and of all our preaching; the effect of baptism, purging, washing, sanctifying; the work of the sacrament of the Lord's supper; and the same body that was braken, and the same blood that was shed for our redemption, is to conform us into his image and likeness of living and dying, of doing and suffering. The case is plain; just as we leave our sins, so God's wrath is taken from us; as we get graces contrary to our former vices, so infallibly are we consigned to pardon.'—*Sermon on Godly Fear.*

Extract from Cicero.

One of the most splendid passages in any ancient author occurs toward the conclusion of Cicero's first book De Legibus.

'Nam cum animus, cognitis perceptisque virtutibus, a corporis obsequio indulgentiaque discesserit, voluptatemque, sicut labem aliquam decoris, oppresserit, omnemque mortis, doloresque timorem effugerit, societatemque caritatis coierit cum suis, omnesque natura conjunctos, suos duxerit, cultumque deorum et puram religionem susceperit, et exacuerit illam, ut oculorum, sic ingenii aciem, ad bona diligenda, et rejicienda contraria; quae virtus ex providendo est appellata Prudentia; quid eo dici, aut cogitari poterit beatius? Idemque cum coelum, terras, maria, rerumque omnium naturam perspexerit, eaque unde generata, quo recurrant, quando, quo modo obitura, quid in iis mortale et caducum, quid divinum, aeter-

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numque sit, viderit, ipsumque ea moderantem et regentem paene prehenderit, seseque non unis circumdatum moenibus, popularem alicujus definiti loci, sed civem totius mundi, quasi unius urbis, agnoverit; in hac ille magnificentia rerum, atque in hoc conspectu et cognitione naturae, dii immortales! quam ipse se noscet? quod Apollo praecepit Pythius; quam contemnet, quam despiciet, quam pro nihilo putabit ea, quae vulgo dicuntur amplissima?'

No translation can produce the effect of the original. It is not merely that its rich flow and harmony of language cannot be preserved; nor that we cannot find any terms in our own language, which exactly correspond to those of the Latin at once in their meaning and in their associations; but there is something more. The original language of Cicero carries us back to his time, and leads us to contrast his pure and high conceptions with the low thoughts and feelings, and the moral depravity, with which he was surrounded. It is almost rashness, therefore, to attempt to render the passage; but the following translation may at least convey the meaning to the English reader.

'For when the mind, having become acquainted with virtue, and perceived its character, has ceased to obey and indulge the body; and has obtained a mastery over pleasure, regarding it as the destruction of what is honourable; has escaped all fear of death and pain; and has entered into a union of love with all connected with it, and regards all as connected with it, whom a common nature has allied; has taken upon itself the worship of the gods, adopting a pure religion; and has sharpened its intellectual vision, so as to select what is good, and to reject the opposite; what more happy can be described or imagined? And when the same mind contemplates the heavens, the earth, and the sea, perceiving the nature of all things, whence they are generated, and whither they return, when and in what manner they are to come to an end, what in them is mortal and decaying, and what is divine and eternal; when it almost lays hold on the governour and ruler of all; when it recognises itself, not as confined within the walls of some town, and belonging to some particular spot of earth, but as an inhabitant of the universe, which it regards but as one city; amid this magnificence,

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thus beholding and thus acquainted with nature; Immortal Gods! how does it then, according to the precept of the Pythian Apollo, understand itself! How it contemns, how it despises, how it regards as nothing, all which the vulgar esteem most splendid.'

Epistle of Fronto.

Religion was in Cicero an ennobling sentiment, a support, and a principle of action. But this can rarely be said of the ancient philosophical faith. Of its want of power over most minds, however familiar with all it could teach, we have an example in one of the epistles of Fronto, lately discovered by Mai. It is curious and interesting, as throwing light upon this subject. It may remind the classical reader of the despairing lamentation, which Quintilian pours over his wife and children. There is this difference, however, that in the one, there is not a reference to any religious belief, while in the other, it seems to be brought into view only to show its imperfection and inefficacy. Fronto was the preceptor of Marcus Antoninus, to whom the epistle is addressed. It was occasioned by the death of his grandson, the son of his daughter by Victorinus. The following is a translation of as much of it as has been preserved. Where there are asterisks, the original is defective.

Fronto to Antoninus Augustus.

'Fortune has exercised me, through my whole life, with many sorrows of the same kind. For, not to mention other severe sufferings, I have lost five children under circumstances of peculiar affliction. For I lost each of the five, when it was an only one, becoming fatherless so many times; so that a child of mine was never born, but when I was childless. Thus I lost each of my children, without any solace remaining; and the birth of each was made sad by recent mourning. But I have borne those sorrows with more fortitude, in which I was the only sufferer. For my mind, struggling obstinately against grief, maintained with it, as it were, a single combat, man to man. But now one grief is multiplied by another, and I cannot bear the load of my sorrows. The tears of Victorinus waste me away, and melt down my strength. I often even expostulate with the immortal gods and upbraid

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the fates; that Victorinus, a man of such piety, mildness, and truth, of the greatest innocence, so distinguished, in one word, for every excellence, should be thus afflicted by the bitter death of his son. Is this equitable or just if there be a providence over human affairs? Was this rightly preordained if all human concerns are determined by fate? Should this have been decreed by fate? Shall there, then, be no difference between the fortunes of the good and the bad? Have the gods, have the fates, no discrimination, that the son of such a man should be snatched from him? A villain, a wretch, whom it would have been better should never have been born, may bring up his children in security, and when he dies, may leave them behind him, while Victorinus, a holy man, who, it would have been the greatest publick benefit, should have had many children like himself, is deprived of the son to whom he was so dearly attached. What providence, out upon it! orders things so unjustly?* The fates have their name from pronouncing decrees; is this to pronounce rightly?† The poets ascribe to the fates, distaffs and thread; there is no old woman who works in wool, so foolish and ignorant, as to spin, for a master's garment, a coarse thread full of knobs, and for that of a slave, one fine and even. But that the good should be afflicted with mourning, and that the bad should enjoy their families without loss, seems to me the business of the fates, spinning without weight or measure. Unless, indeed, some one may say, that we are tossed about in errour, and that, ignorant of the true nature of things, we desire evil, as if it were good, and, on the other hand, regard with aversion what is good, as if it were evil; and that death, which is dreaded by all, brings deliverance from labour, and cares and calamities, and releasing us from the wretched chains of the body, transports us to pleasant and tranquil places, filled with all that is good, where departed souls assemble. That this may be so, I should rather believe, than that there is no providence, or an unjust one, which orders all human affairs. But, if death be a subject of gratulation to men, rather than of mourning, then in proportion as any one may attain to it at an earlier age, so is he to be esteemed the happier, and the more acceptable to

* Quæ, malùm, providentia tam iniquè prospicit?
† Fata a fando appellata sunt; hoccine est rectè fari?

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the gods; being sooner disengaged from the evils of the body, and sooner called to enjoy the honours of a freed spirit. But though this may be true, it is of little importance to us, who are lamenting those whom we have lost; nor does the immortality of souls afford any consolation to us, who, while living, are suffering from the deprivation of our dearest friends. We ask for their appearance, voice, and form, the spirit which has been set free. We mourn over the disfigured countenance of the dead, the closed mouth, the eyes turned upward, the universal paleness. If it should be most clear that souls are immortal, this would be a subject for philosophers to discuss, but no relief to parents grieving for the loss of their children. But, however these things may be ordered by divine power, to me, who am so near death, they cannot be a subject of long solicitude. For, if we become extinct forever, then at last to me who have long desired it—* * * * *

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Even my sweet grandson, whom I am bringing up in my arms, even he wounds and tortures me more and more. For in his face, I behold him who is lost; I imagine it to be a copy of his countenance; I seem to hear the very sound of his voice. Such a picture my grief fashions for itself. Ignorant of the real countenance of the deceased, I am wasted with sorrow in imagining something like it. My daughter conducts herself wisely. She reposes upon her husband, the best possible of men. He consoles her by sharing her tears and her sighs, by talking with her, and by sitting with her in silence. I, her aged parent, am not an object of consolation; for I ought to have died before him. No verses of the poets, nor precepts of the wise, could have such power to calm the grief of my daughter and assuage her pain, as the voice of a husband, so dear and so intimately allied. My age is my consolation, almost finished, as it is, and near to death. Whenever that may arrive, whether it be a time of darkness or of day, I will salute the heavens at my departure, and protest what I am conscious that I am; that I have committed nothing, in the long course of my life, dishonourable, reproachful, or base; that in my whole conduct, no deed of mine can be charged with avarice or treachery; but that, on the contrary, I have often acted with liberality, often as a friend, often with fidelity,

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often with firmness, frequently too when my own life was in danger in consequence. I have lived in the greatest concord with the best of brothers, who, I rejoice, obtained the highest honours, through the goodness of your father, and whom, through your friendship, I perceive to be sufficiently at ease, and in great security. The honours which I have obtained, I have never sought for in a dishonest manner. I have given more labour to the care of my mind, than of my body. I have preferred study and learning to the advancement of my estate. I have chosen to be poor, rather than to be assisted by others, and to be in want, rather than to solicit. My gains were never sufficient for any prodigal expense, and sometimes have not afforded me necessaries.* I have spoken the truth carefully, I have heard the truth willingly. I have thought it better to be neglected than to flatter; to be silent than to dissimulate; to be a friend to few, rather than a humble attendant on many. I have desired but little, though I have deserved much. I have freely rendered to every one such assistance as was in my power. To those who deserved it, I have given help readily; to those who did not deserve it, without regarding consequences. No one's want of gratitude made me more slow to confer upon him readily such benefits as were in my power; nor did I ever become an enemy to the ungrateful. * * * * * * * *

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My dearest Marcus, I have suffered much and severely in my health. Then, by hard misfortune I have lost my grandson in Germany; unhappy that I am, I have lost our Decimanus. If I were made of iron, I could not write more at this time. I have sent you a book, which may supply the place of all others.'

* This sentence is thus edited by Mai; Sumptu nunquam prodigo fui, quæstui interdum necessario. I cannot put any satisfactory meaning upon these words, and have therefore, ventured to read thus: Sumptui nunquam prodigo fuit quæstus, interdum nec necessario.

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Poetry.

[During the last year, Miss Baillie, a lady entitled, perhaps, to the next place after Shakspeare among English dramatists, published a collection of poems, chiefly original, for the benefit of a friend. She obtained contributions from some of the most distinguished living poets; and from others not unknown to fame. But the volume hardly answers the expectations, which such a statement might excite. Some of the most pleasing pieces are by authors, who seem to have first appeared as such in this collection. One of these is the following by H. Gally Knight, Esq. Perhaps no high poetical merit is to be claimed for it; but it has the charm of natural and deep feeling, and pure moral sentiment.]

A PORTRAIT.

Yes,—while my sight is yet allow'd to rest
On those dear features, (which it calms my breast
To look upon, and, as I watch them, give
The purest bliss, that mortals may receive,)
Let me preserve their image for a space,
And from the life a faint resemblance trace.
Oh! if the likeness were correctly made,
And if my colours were not such as fade,
Through time's long year the portrait would be prais'd,
And future ages profit, as they gaz'd.

Lovely is youth,—but robb'd of vermil hue,
Age may be lovely, and enchant the view,
When the soul brightens, and the immortal ray
Is seen more clearly through the shrine's decay;
When the mild aspect, cloudless and serene,
Reveals in silence what the life has been,—
Untroubled as the awful close draws near,
Still fondly turn'd to all remaining here;
Still breathing peace, and tenderness, and love,
Illum'd with nearer radiance from above.

Such, such 'tis mine to witness day by day,
And more than filial reverence to pay.
For if I owe her life, and ev'ry flow'r,
That e'er I gather'd since my natal hour,

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And (more than life, or happiness, or fame,)
The fear of God, since I could lisp his name;
If no conflicting ties divide my heart,
And chance, nor change have forc'd us yet apart;
If for the other each too oft has fear'd,
And mutual woes and peril have endear'd;
Now that her spirit unsubdued remains
By sharpen'd trials and increasing pains,
I view the mother and the saint in one,
And pay beyond the homage of a son.

Ye who approach her threshold, cast aside
The world, and all the littleness of pride;
Come not to pass an hour, and then away
Back to the giddy follies of the day;—
With rev'rent step and heav'n directed eye,
Clad in the robes of meek humility,
As to a temple's hallow'd court, repair,
And come the lesson, as the scene, to share;
Gaze on the ruin'd frame, and pallid cheek,
Prophetick symptoms, that too plainly speak!
Those limbs that fail her as she faulters by;
Pangs that from nature will extort a sigh;
See her from social intercourse remov'd,
Forbid to catch the friendly voice she lov'd;
Then mark the look compos'd, the tranquil air,
Unfeign'd contentment still enthroned there!
The cheerful beams, that, never quench'd, adorn
That cheek, and gladden those who thought to mourn;
Benignant smiles for all around that shine,
Unbounded love, and charity divine!
This *is* Religion—not unreal dreams,
Enthusiast raptures and seraphick gleams;
But Faith's calm triumph—Reason's steady sway,
Not the brief lightning, but the perfect day.

Mark we the close of years without offence;
Of more than this, and more than innocence,—
A life of deeds—a long, unblemished course
Of generous action, and of moral force.

Her have I seen assail'd by deepest wo,
O'erwhelming desolation's sudden blow;
How much she felt, the body's ills display;
From that dread hour began the slow decay.

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Yet she who quiver'd at anothers' pain,
Her own with stoick firmness could sustain;
Stood unsubdued —but meekly kiss'd the rod,
And took with patience all that came from God;
And curb'd her grief, when sorrow's cup run o'er,
Lest those, who saw her weep, should weep the more.

Her have I seen when Death was at her side,
And hope no longer to our pray'rs replied,
Nor then celestial visions blest her sight,
Or angels waiting for the spirits flight;
Awe she confess'd,—but awe devoid of fear,
In death, as life, who knew her Maker near.—
Yet she, whose claim, (if any may,) will prove
Sure of the joys that crown the just above,
Humbly preferr'd no title of her own,
And on redeeming grace repos'd alone.
In acts of pray'r life's ebbing moments past,
Or acts of love, benignant to the last;
Nor one forgot, nor fail'd to recommend
Each poor dependant—name each valued friend;
And, most resign'd to summons all but giv'n,
Still human, griev'd to leave us, though for heav'n.

Nor hers alone the virtues that require
Some stroke of fate to rouse their latent fire;
Great for an hour, heroick for a scene,
Inert through all the common life between.
But such as each diurnal task perform,
Pleas'd in the calm, unshaken by the storm.
In her had nature bounteously combin'd
The tend'rest bosom with the strongest mind;
Sense, that seem'd instinct, so direct it caught
The just conclusion, oft refus'd to thought.
Simplicity of heart which never knew,
What meant the baubles, which the world pursue;
All these, by not a taint of self alloy'd,
All these were hers—for others all employ'd.
To seek the haunts of poverty and pain,
Teach want to thrive, and grief to smile again;
To guide young footsteps to the right, and win
The old in errour from the ways of sin;
To ease the burthens of the human race,
Mend ev'ry heart, and gladden ev'ry face,
She liv'd and breath'd,—not from the world estrang'd,
But mov'd amongst it guileless and unchang'd;

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Still lov'd to view the picture's brightest side;
The first to cherish, and the last to chide.

For this around the time-struck ruin wait
Admiring crowds, the lowly and the great;
Thither for this, the young, the good, repair,
And watch around with unremitted care;
For this, the orphans of the village bring
Unbidden gifts, the earliest wreath of spring,
Homage that scarce encircles youth, or pow'r,
In courts of kings, or beauty's vernal bow'r.

Thus cheer'd, yet thus forbid to labour more,
Wanting herself the aid she gave before;
When feeble mortals peevishly complain,
Regret past pleasures, and survive in vain;
She, like the silver lamp, that, night and day,
Before some altar sheds its hallow'd ray,
Serenely shines in pure effulgence bright,
With pious lustre and attractive light;
Dispels the black'ning shades that gather round,
And guides the wand'rer to the sacred ground.

Servant of God! thy task is nearly done;
And soon, too soon, thy wages will be won.
Yet how shall I contend with grief alone?
How bear this cheerless earth when thou art gone?
Dear being! 'tis thyself wouldst yet bestow
Whate'er of comfort the bereft may know.
For when, (how else shall I employ the hours?)
Of thee I think, thy virtues, and thy pow'rs,
Shall I despair? thou didst not;—or repine?
Did ever murmur spring from lips of thine?
Yes—I will strive—though, at the thought, my heart
Sickens, and nature trembles at her part.
I will not wholly lose thee, but believe,
That, from on high, thy care I still receive;
And, as I wander through the silent glade,
Trace the sequester'd brook, or seek the shade,
Through days' long hours; or, in the night profound,
When stillness breathes a sacred calm around,
Discourse with thee in spirit, though disjoin'd,
And catch the influence of angelick mind.
The force of virtue lasts beyond the grave,
Still shalt thou watch, console me, guide, and save!

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Lead me from ill, and keep my stedfast eye
Fill'd with the prospect of futurity;
Where, soon or later, if I teach my feet
Thy steps to follow—we again shall meet.*

HYMN TO GOD.

Nature owns Thee for her God,
Living plant, and flow'ring sod;
Each fair thing thy pow'r displays,
Twilight hour or noon tide rays;
All we love from Thee is giv'n,
Glorious God of earth and Heav'n!

Ocean's vast unequall'd force
Claims Thee for its mighty source;
Thee the storm-clad Spirit hails
As he drives the racking sails;
All we fear from Thee is giv'n,—
Save us, God of earth and Heav'n!

Thou hast form'd some other sphere
To reward our suff'rings here;
World of light, receive us home!
Lasting pleasure, quickly come!
All we hope from Thee is giv'n,
Glorious God of earth and Heav'n!

* Since the above was put into the Editor's hands, the amiable and excellent original of the Portrait has been removed to that higher state of existence, for which she was so well prepared. *Original note.*

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Review.

ART. XIV.—*Private Correspondence of William Cowper, Esq. with several of his most intimate Friends. Now first Published from the Original in the Possession of his Kinsman*, JOHN JOHNSON LL. D. Rector of Yaxham with Welborne in Norfolk. 2 vols. pp. 378. 349. London. 1824.

THE classical and elegant simplicity of the poetry of Cowper, the rich fertility of his fancy, the gentle and graceful playfulness of his humour, the purity of heart, and earnest goodness of purpose, which appear in all that he has written, have combined to render him one of the most attractive and interesting persons of whom English literature has to boast. The letters, which abounded in his memoirs as compiled by Hayley, were so delightful, that we could not but anticipate great pleasure, as well as advantage, from the perusal of two volumes of his unpublished correspondence, so unexpectedly offered to us at this late period. But we confess ourselves much disappointed. Our impressions have been painful, and our estimate of the character of Cowper has not been raised by it. There are many letters to the Rev. John Newton containing allusions to the unhappy depression of his spirits, which he imagined to be an evidence of the desertion of the Holy Spirit, and of his having fallen from a state of grace; and we are unable to imagine what benefit or pleasure can be derived by any one from the perusal of expressions of the most unwarrantable, insane, and desperate despondency. But perhaps we are wrong; it is possible that the obvious absurdity, and inconsistency, as well with all revealed as with all natural ideas of the character and government of God, into which Cowper was led, partly by his unhappy insanity, and partly by the religious views, which he was taught to believe were Christianity, may strike some pure and humble mind so forcibly, as to save it from falling into the same errours. This is the only benefit, which we can imagine from such passages as the following, from the pen of such a man as Cowper.

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'There was a time when I could contemplate my present state, and consider myself as a thing of a day with pleasure; when I numbered the seasons as they passed in swift rotation, as a schoolboy numbers the days that interpose between the next vacation, when he shall see his parents and enjoy his home again. But to make so just an estimate of a life like this, is no longer in my power. The consideration of my short continuance here, which was once grateful to me, now fills me with regret. I would live and live always, and am become such another wretch as Mæcenas was, who wished for long life, he cared not at what expense of sufferings. The only consolation left me on this subject is, that the voice of the Almighty can in one moment cure me of this mental infirmity. That He can, I know by experience; and there are reasons for which I ought to believe that He will. But from hope to despair is a transition that I have made so often, that I can only consider the hope that may come, and that sometimes I believe will, as a short prelude of joy to a miserable conclusion of sorrow that shall never end. Thus are my brightest prospects clouded, and thus to me is hope itself become like a withered flower, that has lost both its hue and its fragrance.'—vol. ii. p. 237.

This from a man whose life at this period, and for a long time previous, was marked by nothing more than by its purity, and whose mind was distinguished for its delicate moral rectitude, is truly lamentable, and is a mournful example of the pernicious effects of false religion upon minds of peculiar susceptibility. We do not mean to charge upon his views of religion the whole of that gloomy despair of which the passage, we have just extracted, is a specimen. He would doubtless have been subject to occasional depression of spirits, and intervals of melancholy, whatever might have been his notion of his religious state. This tendency was part of his physical constitution, and the insanity, under which he suffered for a time, was produced by causes, which had no connexion with religion. But if he had not had what have been so falsely called *evangelical views* of religion, we think he would probably have attributed these intervals of depression to their true cause, and would have been saved those agonies of despair, which could not but be the consequence of imagining that they were the indications and the beginning of the eternal misery he was doomed to suffer. We are aware that it was one of the objects of the reverend editor of these volumes, to show that Cowper's melancholy was

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to be ascribed *wholly* to his 'aberration of mind,' and that 'it has been *erroneously* charged on his religious opinions.' We do not doubt that it was owing to, or rather that it was an aberration of mind, but we contend that its gloom was infinitely deepened by his imagining, that a state either of depression or of excitement was to be regarded as an evidence of God's favour or anger; and by his belief that he might expect, and might perceive the immediate operation of the Divine Spirit upon his own mind. If this be insanity,—and we are not disposed to deny it,—it is a form of it which is found in many who are not possessed of Cowper's sensibility; in many who, with a presumption quite as insane as his despair, believe that nothing can 'shut the gates of mercy' to them; in many who, in accordance with the opinion of those who assume exclusively the appellation of orthodox and evangelical Christians, believe that their corrupt natures have been regenerated and born again of the Holy Ghost, that they cannot fall away, and in short that their period of probation is terminated, and they are *sure* of admittance into the kingdom of Heaven. It is this mad presumption upon the strength of their virtuous principles, and the favour of Heaven, which we should be much more inclined to call insanity, than the timid and humble despondency of Cowper; we think the latter a much more rational effect of such tenets, than the former. Indeed, we know not how it is possible for any one to imagine, that he has been able to detect the operation of the spirit upon his own mind, who is aware that human nature is any thing less than perfect, or who has any faith in the declaration of our Saviour; 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' But this is a species of self-deception, than which none is more common, though it very rarely produces the same pernicious consequences, which were its effect upon the acutely sensitive mind of Cowper. This effect was doubtless heightened by the sympathy, and spiritual counsels of Mr. Newton, whose reputation for good sense would also have been spared a severe blow, we think, by the omission of at least a portion of the letters in these two volumes. He must have written something very impertinent; and, considering the tenderness and delicacy of Cowper's

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feelings, something very cruel, to have called forth the following defence, not merely of an innocent, but of a praiseworthy effort to enliven his melancholy solitude.

'Your letter to Mrs. Unwin, concerning our conduct and the offence taken at it in our neighbourhood, gave us both a great deal of concern; and she is still deeply affected by it. Of this you may assure yourself, that if our friends in London have been grieved, they have been misinformed; which is the more probable, because the bearers of intelligence hence to London are not always very scrupulous concerning the truth of their reports; and that if any of our serious neighbours have been astonished, they have been so without the smallest real occasion. Poor people are never well employed, even when they judge one another; but when they undertake to scan the motives and estimate the behaviour of those, whom Providence has exalted a little above them, they are utterly out of their province and their depth. They often see us get into lady Hesketh's carriage, and rather uncharitably suppose that it always carries us into a scene of dissipation, which, in fact, it never does. We visit, indeed, at Mr. Throckmorton's, and at Gayhurst; rarely, however, at Gayhurst, on account of the greater distance: more frequently, though not very frequently, at Weston, both because it is nearer, and because our business in the house, that is making ready for us, often calls us that way. The rest of our journeys are to Beaujeat turnpike and back again; or, perhaps, to the cabinet-maker's at Newport. As Othello says,

> "The very head and front of my offending
> Hath this extent, no more."

What good we can get or can do in these visits, is another question; which they, I am sure, are not at all qualified to solve. Of this we are both sure, that under the guidance of Providence we have formed these connexions; that we should have hurt the Christian cause, rather than have served it, by a prudish abstinence from them; and that St. Paul himself, conducted to them as we have been, would have found it expedient to have done as we have done. It is always impossible to conjecture, to much purpose, from the beginnings of a providence, in what it will terminate. If we have neither received nor communicated any spiritual good at present, while conversant with our new acquaintance, at least no harm has befallen on either side; and it were too hazardous an assertion even for our censorious neighbours to make, that, because the cause of the Gospel does not appear to have been served at present, therefore it never can be in any future intercourse, that we may have with them. In the mean time I speak a strict truth, and as in the sight of God, when I say, that we are neither of us

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at all more addicted to gadding than heretofore. We both naturally love seclusion from company, and never go into it without putting a force upon our disposition; at the same time I will confess, and you will easily conceive, that the melancholy incident to such close confinement, as we have so long endured, finds itself a little relieved by such amusements as a society so innocent affords. You may look round the christian world, and find few, I believe, of our station, who have so little intercourse as we with the world that is not Christian.

'We place all the uneasiness that you have felt for us upon this subject, to the account of that cordial friendship of which you have long given us proof. But you may be assured, that notwithstanding all rumours to the contrary, we are exactly what we were when you saw us last:—I, miserable on account of God's departure from me, which I believe to be final; and she, seeking his return to me in the path of duty, and by continual prayer.

'Yours, my dear friend, W. C.'

The weakness of mind of Cowper is exemplified as much, we think, in making, as the impropriety of Mr. Newton in calling for such excuses; and there are several other letters in this injudicious collection, which show little besides this undeniable characteristick of the poet's mind, especially those which relate to politicks. We observed too, a rather remarkable instance of self deception, as it appears to us, in the intimation that the humour, which breaks out upon all occasions, both in his letters and his poetry, was *assumed* for the purpose of alluring his readers to the more serious parts of his composition.* If any man was ever humourous because he could not help it, we should think Cowper was in that predicament, for even in these most sad and solemn letters to Mr. Newton, he cannot restrain the tendency of his mind to playfulness.—But Cowper is too much a favourite of ours to incline us to be cinically severe in pointing out or enlarging upon what seem to us faults or errours, and indeed our censure should rather fall upon those ill judging friends in whose hands Cowper's papers were left, and who have unnecessarily and unkindly betrayed to the world those weaknesses and foibles, which it is generally thought the part of friendship to conceal. If a little discretion had been exercised with regard to these letters, and if the publishers had been contented to have produced one volume instead of two, we should have

* Vol. I. p. 77, 78.

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thought more highly of them, and more pleasantly of Cowper. But we are desirous of showing our readers that all is not dark and gloomy in this correspondence. The kind affections, and gentle humour of Cowper, when not repressed by physical or mental derangement, overflowed in language which unites maturity and naiveté, grace, and ease, and purity, with uncommon richness and directness. It is not often that what was intended for the perusal of an individual is adapted to the amusement of the public, but it is impossible not to be pleased with the good feeling and good sense which often appear in Cowper's correspondence, and with one or two examples we must close this notice.

'TO MRS. HILL.

'DEAR MADAM, Feb. 19, 1781.

'When a man, especially a man that lives altogether in the country, undertakes to write to a lady he never saw, he is the awkwardest creature in the world. He begins his letter under the same sensations he would have, if he was to accost her in person, only with this difference,—that he may take as much time as he pleases, for consideration, and need not write a single word that he has not well weighed and pondered beforehand, much less a sentence that he does not think supereminently clever. In every other respect, whether he be engaged in an interview or in a letter, his behaviour is, for the most part, equally constrained and unnatural. He resolves, as they say, to set the best leg foremost, which often proves to be what Hudibras calls—

"————Not that of bone,
But much its better—th' wooden one."

His extraordinary effort only serves, as in the case of that hero, to throw him on the other side of his horse; and he owes his want of success, if not to absolute stupidity, to his most earnest endeavour to secure it.

'Now I do assure you, Madam, that all these sprightly effusions of mine stand entirely clear of the charge of premeditation, and that I never entered upon a business of this kind with more simplicity in my life. I determined, before I began, to lay aside all attempts of the kind I have just mentioned; and being perfectly free from the fetters that self-conceit, commonly called bashfulness, fastens upon the mind, am, as you see, surprisingly brilliant.

'My principal design is to thank you in the plainest terms, which always afford the best proof of a man's sincerity, for your obliging present. The seeds will make a figure hereafter in the stove of a much greater man than myself, who am a little man, with no stove at all. Some of them, however, I shall raise for my own amuse-

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ment, and keep them, as long as they can be kept, in a bark heat, which I give them all the year; and in exchange for those I part with, I shall receive such exotics as are not too delicate for a green-house.

'I will not omit to tell you, what, no doubt, you have heard already, though, perhaps, you have never made the experiment, that leaves gathered at the fall are found to hold their heat much longer than bark, and are preferable in every respect. Next year I intend to use them myself. I mention it, because Mr. Hill told me, some time since, that he was building a stove, in which, I suppose, they will succeed much better than in a frame.

'I beg to thank you again, Madam, for the very fine salmon you was so kind as to favour me with, which has all the sweetness of a Hertfordshire trout, and resembles it so much in flavour, that, blindfold, I should not have known the difference.

'I beg, Madam, you will accept all these thanks, and believe them as sincere as they really are. Mr. Hill knows me well enough to be able to vouch for me, that I am not over much addicted to compliments and fine speeches; nor do I mean either the one or the other, when I assure you that I am, dear Madam, not merely for his sake, but your own,

'Your most obedient and affectionate servant, W. C.'

'TO THE REV. JOHN NEWTON.

'MY DEAR FRIEND, Aug. 16, 1781.

'I might date my letter from the green-house, which we have converted into a summer parlour. The walls hung with garden mats, and the floor covered with a carpet, the sun too in a great measure excluded, by an awning of mats which forbids him to shine any where except upon the carpet, it affords us by far the pleasantest retreat in Olney. We eat, drink, and sleep, where we always did; but here we spend all the rest of our time, and find that the sound of the wind in the trees, and the singing of birds, are much more agreeable to our ears, than the incessant barking of dogs and screaming of children. It is an observation that naturally occurs upon the occasion, and which many other occasions furnish an opportunity to make, that people long for what they have not, and overlook the good in their possession. This is so true in the present instance, that for years past I should have thought myself happy to enjoy a retirement even less flattering to my natural taste than this in which I am now writing; and have often looked wistfully at a snug cottage, which, on account of its situation at a distance from noise and disagreeable objects, seemed to promise me all I could wish or expect, so far as happiness may be said to be local; never once adverting to this comfortable nook, which affords me all that could be found in the most sequestered hermitage, with

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the advantage of having all those accommodations near at hand which no hermitage could possibly afford me. People imagine they should be happy in circumstances which they would find insupportably burthensome in less than a week. A man that has been clothed in fine linen, and fared sumptuously every day, envies the peasant under a thatched hovel; who, in return, envies him as much his palace and his pleasure ground. Could they change situations, the fine gentleman would find his ceilings were too low, and that his casements admitted too much wind; that he had no cellar for his wine, and no wine to put in his cellar. These, with a thousand other mortifying deficiencies, would shatter his romantic project into innumerable fragments in a moment. The clown, at the same time, would find the accession of so much unwieldy treasure an incumbrance quite incompatible with an hour's ease. His choice would be puzzled by variety. He would drink to excess, because he would foresee no end of his abundance; and he would eat himself sick for the same reason. He would have no idea of any other happiness than sensual gratification; would make himself a beast, and die of his good fortune. The rich gentleman had, perhaps, or might have had, if he pleased, at the shortest notice, just such a recess as this; but if he had it, he overlooked it, or, if he had it not, forgot that he might command it whenever he would. The rustick too, was actually in possession of some blessings, which he was a fool to relinquish, but which he could neither see nor feel, because he had the daily and constant use of them; such as good health, bodily strength, a head and a heart that never ached, and temperance, to the practice of which he was bound by necessity, that, humanly speaking, was a pledge and a security for the continuance of them all.

'Thus I have sent you a school-boy's theme. When I write to you, I do not write without thinking, but always without premeditation: the consequence is, that such thoughts as pass through my head when I am not writing, make the subject of my letters to you.'

'TO JOHN JOHNSON, ESQ.

Jan. 31, 1793.

'*Io Pœan.*.

'MY DEAREST JOHNNY,

'Even as you foretold, so it came to pass. On Tuesday I received your letter, and on Tuesday came the pheasants; for which I am indebted in many thanks, as well as Mrs. Unwin, both to your kindness and to your kind friend Mr. Çopeman.

> In Copeman's ear this truth let Echo tell,—
> "Immortal bards like mortal pheasants well:"
> And when his clerkship's out, I wish him herds
> Of golden clients for his golden birds.

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Our friends the Courtenays, have never dined with us since their marriage, *because* we have never asked them; and we have never asked them, *because* poor Mrs. Unwin is not so equal to the task of providing for and entertaining company as before this last illness. But this is no objection to the arrival here of a bustard; rather it is a cause for which we shall be particularly glad to see the monster. It will be a handsome present to *them*. So let the bustard come, as the Lord Mayor of London said to the hare, when he was hunting,—let her come, a' God's name: I am not afraid of her.

'Adieu, my dear cousin and caterer. My eyes terribly bad; else I had much more to say to you.

'Ever affectionately yours, W. C.'

ART. XV.—*Letters on the Gospels.* By HANNAH ADAMS. 12mo. pp. 216. Cambridge. Hilliard & Metcalf.

WE have been much pleased,—or to speak more justly,—we have been very highly gratified by the perusal of this little book, which, coming out with all the modesty, simplicity, and real learning, which distinguish its author, is calculated we think, to be of very important service in the cause of true religion. It contains the result of much laborious application;—it is therefore worthy the attention of the proficient in biblical knowledge;—and it states important facts, and illustrates neglected or hidden beauties, with so much clearness and simplicity, as to be attractive to those whose taste is gratified by these qualities, and to be very interesting to the young for whom it is particularly designed. We have rarely seen so much valuable knowledge brought in so small a compass, or in so attractive a manner, to the level of youthful minds; and we think there are few books better calculated to eradicate that host of errours founded on misconception of some of the uncommon phrases, or allusions to customs little known, which are found in the New Testament. The species of information contained in these letters has hitherto been the reward of the patient labour of the theological student; it is now rendered easily accessible to all who wish to peruse the Gospels understandingly; and we hope the rapid circulation of this little volume will show the interest which is

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taken in the subject in our community, their just discernment of the merit of the work, and their respect for its estimable author. Miss Adams's former works have been remarkable for their laborious accuracy, a quality which the student of history will know how to appreciate; and those who are best acquainted with the difficult subject treated of in these familiar letters, will perceive that she has used equal care to be correct, and with equal success. Another quality, hardly less rare at the present day, distinguishes this as strikingly as her other productions—the classical purity of her style.

There are few writers, particularly of our own time, who can claim this praise in a higher degree; and we should be glad to see many of our own authors emulous of her example.

We wish we could justify, by extracts, the commendations we have given; but selection is not easy, and we can only recommend to our readers to peruse the whole, mentioning as particularly worthy of attention the beautiful illustrations of our Saviour's Sermon on the mount, and of the parables. We cannot refuse ourselves the pleasure of quoting one or two short passages from these.

'Our Lord's Sermon on the Mount contains the purest sentiments of religion and virtue, which ever enlightened the world; and, considered in connexion with the opinions and habits of the Jewish nation, its excellence appears with pecaliar lustre. It was admirably adapted to rectify their mistaken ideas respecting the Messiah's character; to reprove their vices, to purify their hearts, and to prepare them to acknowledge him, *whom to know aright is life eternal.*

'Previously to our Saviour's delivery of this excellent discourse, he ascended a mountain, as probably no building could contain the multitudes who flocked around him. John the Baptist had already pointed him out as the Messiah; and his stupendous miracles had persuaded many, that he was the mighty King, whom the prophets had foretold should reign in righteousness. Many of those who were assembled at this time, probably expected that this wonderful personage, whom they had seen perform astonishing miracles, would soon proclaim himself *the Messiah*, and establish a temporal kingdom.

'Our Lord introduces his Discourse with several short sentences, in which he pronounces a blessing upon those who possessed certain virtues and pious dispositions. '*Blessed* (says he) *are the poor in spirit; for theirs is the kingdom of heaven.*' That is,

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those who are of an humble, teachable disposition. To be poor in spirit, may also mean to be free from an inordinate love and desire of riches; and patiently to bear a state of indigence, if it is allotted to us by Providence. It implies, too, that if we are rich, we should cheerfully resign our possessions, should Heaven require them of us. None destitute of this disposition could become the disciples of our Lord, and 'leave all to follow him.' Therefore it is repeatedly required and recommended by our divine Instructer.

'This temper of mind is the very reverse of that which actuated those of the Jewish nation, who, expecting that their Messiah would be a powerful temporal prince, entertained hopes of being elevated to posts of honour and opulence during his government. These notions were so deeply riveted, that the sons of Zebedee, even after they were the chosen disciples of our Lord, requested, 'that one might sit on his right hand, and the other on his left, in his kingdom.' But our Saviour reproved them for their ambitious views, by his own example, and strongly recommended the virtue of humility to the imitation of his followers.

'With the possession of universal dominion, affluence, and honour, under their Messiah, the Jews expected that a scene of festivity and rejoicing would prevail, during his triumphant reign. But our Lord, knowing their extreme depravity as a nation, and foreseeing the miseries they were about to suffer, taught them a different lesson. '*Blessed* (says he) *are they that mourn, for they shall be comforted.*' That is, in the midst of their afflictions, they shall find peculiar consolation in the enjoyment of the Messiah's spiritual reign; while those who have no higher objects in view, than the possession of power, riches, honour, and earthly pleasure, under a temporal prince, shall find their expectations blasted, and be involved in the ruin of their country. God, he assures them, will comfort those who mourn, for the sufferings they endure in his cause, and hereafter they will rejoice forever in the mansions of eternal felicity.

'The Jews considered a military spirit as essential to their subduing the Romans, and acquiring a universal empire under the Messiah. But our Lord enjoins a spirit entirely opposite to this, both in its principles and effects. He pronounces a blessing upon '*the meek, for they shall inherit the earth.*' Here our Saviour alludes to the words of David in the Psalms. '*Yet a little while and the wicked shall not be, but the meek shall inherit the earth.*' These words relate to a quiet possession of the land of Canaan. And it is to be observed, that, after our Lord's death and resurrection, those Jews who rejected the Gospel, by their seditious and wicked behaviour, ruined themselves and their country; while those who had embraced the Christian religion, and were of a meek and peaceable disposition, retired from Jerusalem, as Christ

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had warned them to do, before the siege; and, after the city was destroyed, returned and dwelt there in tranquillity.

Our Saviour does not promise to the meek the possession of wealth, power, and worldly honours; nor indeed are these things their ordinary portion. But his meaning seems to be, that they shall enjoy mental composure; and that, by the providence of God, the necessaries of life, without contention, disquiet or remorse, will usually be the blessing bestowed upon them. They will possess that calmness and resignation, under all the afflictions they are called to suffer, and that cheerful and grateful temper of mind in prosperous circumstances, which constitute the greatest blessings on earth.' pp. 44—48.

'The instructive parable of Dives and Lazarus, to be found in Luke xvi. 19—31, appears to have been particularly addressed by our Lord to certain rich pharisees, who are reproached by the historian, with the character of being "*covetous*," and who, notwithstanding their immoral conduct, procured great attention and respect from the multitude, on account of their large possessions. The vices specified in the parable are, sensuality, luxury, and insensibility to the wants of their fellow creatures.

'The descriptions given of the principal persons in this parable, reflect additional beauty on each part of it, by the strong contrast in which these individuals stand with each other. "*There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day, and there was a certain beggar, named Lazarus, who was laid at the gate, full of sores, desiring to be fed with the crumbs which fell from the rich man's table.*"

'The gate of a rich man was the place where beggars stood, or were laid, and asked alms. Hence it was a rule with the Jews, "If a man die, and leave sons and daughters, with but a small substance, the daughters shall be taken care of, and the sons shall beg at the gate."

'The account of the rich man is descriptive of great affluence. Purple, which was the habit of kings and princes, was deemed in the East the richest and most superb of dresses. The purple of the ancients consisted of fine linen dyed of this colour. Hence it is here described as purple and fine linen. But though Dives indulged all his own appetites, spared no expense to adorn himself in rich apparel, and fared sumptuously every day, he cared not for the sufferings of the poor and miserable, though placed before his sight. His profusion was without charity; and his external splendour was a gilded cover to the deformity of his soul.

'While this rich man appears to have possessed every luxury, Lazarus seems to have united in his person all the evils, which belong to human wretchedness. He was so feeble and diseased, that

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he could not walk to the rich man's gate, but was obliged to be carried thither; so poor, that he was willing to accept the crumbs which fell from his table, in which he was probably gratified; and so destitute of clothing, that his ulcerated limbs appear to have been uncovered. But the rich man did nothing to relieve his distress. The picture is still heightened by the following circumstance. "*Moreover the dogs came and licked his sores.*" No words could more strongly describe the utter neglect, which was shown to this unhappy beggar, than by representing all the notice he obtained, as proceeding from these animals. The narrative seems to intimate, that the sufferings of Lazarus were insupportable by human nature; for it is added, "*And it came to pass, that the beggar died.*" "*The rich man also died, and was buried.*" He was interred with great pomp and ceremony. Lazarus indeed was laid in the ground as well as he; but the mention of the circumstance of Dives being buried, was to shew, that funeral honours were paid to him, which were denied to Lazarus.

'After death, the grand contrast begins. "The beggar is carried by angels into Abraham's bosom." The Jews believed that the spirits of the just were conveyed by angels to a seat of felicity. They likewise conceived of heaven under the figure of an entertainment, at which there should be present Abraham, Isaac, and Jacob, with all the blessed. This figure was sometimes adopted by Christ. It is here alluded to in the expression, that Lazarus was carried to Abraham's bosom. The ancients did not sit at their meals, but reclined on long seats, like sofas, resting on their left arm, so that the head of one person was placed on or near the bosom of another. This is what is referred to in John xiii. 23, where the beloved disciple is said to have been leaning on Jesus' bosom; that is, he was placed next to him at supper. In like manner, when it said in this parable, that Lazarus was carried to Abraham's bosom, it is meant that he was conveyed to a most distinguished place near to Abraham, at the great entertainment in heaven.

Of the rich man, it is said, on the other hand, "*And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*" He petitions the patriarch, that he would send Lazarus to dip the tip of his finger in water to cool his tongue. By our Lord's describing the rich man as applying to Abraham for relief, he might intend to reprove the arrogance of the Jews, who boasted of their descent from that patriarch, and trusted in his merits to deliver them from future punishment. In the Talmud, it is said: "In the future world Abraham will sit at the gate of hell, and will not suffer any circumcised Israelite to descend into it." Our Saviour might intend to teach the Jews, by Abraham's mouth, that he would not afford any help to the sinners of Israel. It is to be observed, that the patriarch,

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even when he saw the rich man in this place of torment, calls him "*son.*" Upon the rich man's requesting Abraham to send Lazarus to warn his five brethren, the patriarch answers, "*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*" Our Lord caused this to be exemplified in the most literal manner himself, by raising another Lazarus from the dead. Instead of thus convincing the unbelieving Jews, they were so much the more exasperated, and from that moment conspired both the death of our Saviour and of Lazarus. After this, Christ himself arose from the dead, and his apostles restored some dead persons to life; yet still multitudes of the Jewish nation persisted in unbelief, and obstinately rejected the Gospel.

'The lessons this instructive parable teaches us are: That there will be a state of retribution, where those who live a sensual life, regardless of the sufferings of others, shall not escape punishment. That the gifts of Providence are a trust from our Creator, to be employed in his service, and we are accountable to him for a proper use of them. That the good, however poor and destitute, shall be recompensed; and the wicked, however rich and powerful, punished. That the present apparent inequalities in the divine government shall be rectified in a future state; the triumphs of vice humbled, and the afflictions of virtue exchanged for a crown of glory.' pp. 134—140.

Intelligence.

Colonization Society.—Mr. Gurley, Agent of this Society, returned about the end of October from a visit to its colony at Cape Mesurado, which he left in a thriving condition. The natives offer it no molestation. The colonists have been orderly, and industrious in clearing and cultivating land and building houses. Though they have been without medical aid, only twelve deaths took place from March to the time of Mr. Gurley's departure, and these of common diseases.

Baptist Convention of Massachusetts.—This body was organized at a meeting in this city, Nov. 10. Of nine Associations, which are composed of churches wholly or partly in this state, six were represented, viz. Warren, Boston, Worcester, Old Colony, Westfield, and Leyden.

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From the minutes of conversation on the state of the Churches, the following facts are collected: The Warren Association contains at present 28 churches, 18 ministers, and 3695 communicants.—Boston Association contains 38 churches, 27 ordained ministers and 6 licentiates. Number of communicants not given.—Worcester Association, 15 churches, 15 ordained ministers, 2 licentiates, and about 1400 members.—Old Colony Association, 10 churches, 11 ordained ministers, and 1221 communicants.—Westfield Association, 17 churches, 17 ordained ministers, 7 licentiates, 1298 members.—Leyden Association, particulars not given.—That part of the state lying west of Connecticut river, contains 36 churches, 28 ordained ministers, 10 licentiates, and about 2700 members.—*Rec.*

Society for Propagating the Gospel among the Indians and Others, in North America.—This Society, believed to be the oldest Missionary Society in this country, held its 37th Anniversary Meeting in the First Church in Boston, Nov. 4. The sermon was preached by Rev. Mr. Gile, of Milton; after which a collection was taken of $163 54. A correspondent of one of the religious newspapers observes, that 'at a period when the love of so many nominal Christians toward each other waxes cold, and when such growing efforts are employed to produce divisions among the professed followers of Jesus, and separations among the ministers of his religion, it is refreshing to contemplate one exception to these remarks.' A majority of the Society, and an equal number in its government, is composed of gentlemen reputed to be liberal Christians; and such is the harmony which prevails, that, if we are rightly informed, every Missionary employed by the Society is a Calvinist. During the last year eleven were employed in Maine, whose terms of service amounted in all to eighteen months. 'Besides this, $60 were granted for the Isle of Shoals, and $50 for the purchase of books. From the Alford fund, $920 were appropriated to schools and churches among the Indians, and coloured people of our own and other states.'

Indian Controversy.—Five numbers of the Unitarian Repository have reached us, in addition to the four noticed on page 239. Among other interesting articles, they contain two elaborate letters upon the grounds of the Missionary Controversy with Rammohun Roy, the first of a series addressed by Mr. Adam to Rev. Mr. Yates, one of the Calcutta Baptist Missionaries. Mr. Adam's writings bear added testimony to his ability and good spirit.

Peace Society.—This Society held its Anniversary Meeting, as usual, at the Old South Church, on the evening of December 25.

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Prayers were offered by Rev. Mr. Wisner, and an Oration pronounced by John Ware, M. D. which was received with great approbation by a large and intelligent audience. Such a performance deserves to be widely circulated; and we encourage ourselves that the author will be prevailed on to extend its usefulness, by permitting it to appear in print.

Divinity School at Cambridge.—It has for some time been the opinion of many friends of this school, that its interests would be promoted by placing it under the management of a distinct board; the attention of the Corporation of the College being first due to the various and important concerns of the academical institution. After much deliberation upon the subject, the Society for promoting Theological Education in Harvard University, at a meeting held November 17, 1824, adopted a new Constitution, which, by the consent of the Corporation and Overseers of the University, has gone into effect. By this Constitution, the management of the school (as far as is consistent with the rights of the College) is entrusted to a board of directors, consisting of the President, Secretary, and Treasurer of the Society, chosen annually, and of five Trustees, chosen in the first instance by the Society, and afterwards, as vacancies occur by death, resignation, or removal, to be appointed by the Board of Directors. The Trustees are associated with the Corporation of the College in the same manner as under the old Constitution, in the trust of the property already received for the use of the school. Future benefactions may be entrusted, at the will of the donor, to the Treasurer of the Society or of the College. We forbear to state other important details of the new Constitution, as the whole will probably soon be given to the publick. At a meeting of the Society holden Dec. 15, the offices were filled by the election of the following gentlemen, in whose characters the religious community have the most satisfactory pledge for the successful administration of this important institution.

Hon. Benj. Pickman, President.
Rev. James Walker, Secretary.
Hon. Peter C. Brooks, Treasurer.
Hon. Daniel A. White,
Rev. Charles Lowell, D. D.
Rev. Joseph Tuckerman, D. D.
Rev. Henry Ware, Jr. and
Stephen Higginson, Jr. Esq.
} Trustees.

Hon. Mr. Brooks has since declined the appointment, and Friday, Jan. 7, is assigned to come to another choice.

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LIST OF NEW PUBLICATIONS.

The Misrepresentations of Anna Braithwait, in Relation to the Doctrines preached by Elias Hicks, together with the Refutation of the same, in a Letter from Elias Hicks to Dr. Atlee of Philadelphia. 9th mo. 1824.

A Letter on the Dispute of the Statements of Anna Braithwait and Elias Hicks, said to have been Written by Ann Shipley. Reprinted from the New York Edition, with a Review of the Same. Philadelphia. 1824.

Calumny Refuted; or Plain Facts versus Misrepresentations, being a Reply to a Pamphlet, entitled, 'The Misrepresentations of Anna Braithwait, in relation to the Doctrines preached by Elias Hicks,' &c. Philadelphia. October, 1824.

Elias Hicks, it seems, is an aged Preacher of the Society of Friends, very popular and influential in New York. Anna Braithwait is an eloquent English minister of the same sect, who came to America in the summer of last year, and returned in the summer of this. At her departure she left a memorandum of a conversation held some time before with Elias Hicks, in which she charges him with the avowal of certain erroneous opinions relating to the sufficiency of spiritual guidance, the authenticity and importance of the Scriptures, the creation of the world, the fall of man, the person and satisfaction of Christ, the lawfulness of associating with other Christians, &c. On his part the accuracy of her representations is denied, and some of his views explained and defended. To judge by the style of these pamphlets, the controversy has been attended with no little excitement.

A Discourse delivered at Hartford, Conn. September 15, 1824, at the Fifteenth Annual Meeting of the American Board of Commissioners for Foreign Missions. By Samuel Austin, D. D. 8vo. Boston.

Eighth Annual Report of the Directors of the Boston Society for the Religious and Moral Instruction of the Poor, 8vo. Boston.

Ninth Annual Report of the Directors of the American Education Society, September 29, 1824, 8vo. Boston.

Christian Spectator for November and December.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. 8, containing Selections from the Writings of Thomas Emlyn. Essays by Mrs. Barbauld.

Friend of Peace. No. 2, Vol. IV, for October.

Missionary Herald, Vol. XX. Nos. 11 and 12.

Gospel Advocate, Vol. IV. Nos. 11 and 12.

American Baptist Mazagine, for December 1824.

Unitarian Miscellany and Christian Monitor, Nos. 46 and 47.

The American Tract Magazine, Vol. I. No. 4.

A Practical Treatise on the Ordinary Operations of the Holy Spirit. By Rev. G. S. Faber, B. D. a New Edition.

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The Churchman's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register, for the year of our Lord 1825.

Sermons by the late Bishop Moore.

Sermons on Redemption. By John Henry Hobart, Bishop of New York.

An Essay on the Lord's Supper. By F. W. P. Greenwood. Baltimore.

The Proceedings and Documents relative to certain Members separating from the Church in Wilton. Published by Order of the Church. Concord. Isaac Hill. 1824.

Remarks on the Modern Doctrines of the Universalists.

Discourse on Female Education. By Rev. Mr. Emerson.

A Sermon delivered at Bangor, Maine, June 21, 1824, before the Maine Missionary Society, at their Seventeenth Anniversary. By Allen Greely, Pastor of the Church in Turner.

Love to the Church the Highest Distinction; a Sermon, preached before the First Church in North Yarmouth, Maine, July 25, 1824, preceding an Election to the Office of Deacon. By Asa Cummings.

DEDICATED.

Dec. 7, the Meeting House of the New Congregational Church in Salem. The services of dedication were conducted by Rev. Mr. Colman.

INSTALLED.

Nov. 3, Rev. Frederick Freeman, Pastor of the Third Congregational Society in Plymouth.—Dec. 1, Rev. Ira Ingraham, Colleague Pastor of the First Church in Bradford.

ORDAINED.

Nov. 17, Rev. Willard Pierce, Pastor of a Church in Foxborough.

Nov. 3, Rev. J. D. Green, Pastor of the Second Congregational Church in Lynn. Introductory Prayer by Rev. Mr. Brazer, of Salem; Sermon by Rev. Dr. Ware of the University; Consecrating Prayer by Rev. Dr. Abbot of Beverly; Charge by Rev. Dr. Tuckerman of Chelsea; Right Hand of Fellowship by Rev. Mr. Ware of Boston; Address to the Church and Society by Rev. Mr. Colman; Concluding Prayer by Rev. Mr. Walker of Charlestown.

Dec. 8, Rev. Charles W. Upham, Colleague Pastor of the First Church in Salem Introductory Prayer by Rev. Dr. Channing of Boston; Sermon by Rev. President Kirkland of the University, from Titus ii, 14; Consecrating Prayer by Rev. Dr. Lowell of Boston; Charge by Rev. Dr. Thayer of Lancaster; Right Hand of Fellowship by Rev. Mr. Brazer of Salem; Address to the Society by Rev. Mr. Flint of Salem; Concluding Prayer by Rev. Mr. Parkman of Boston.

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DIED.

In Shrewsbury, Dec. 9, Rev. Joseph Sumner, D. D. the venerable Pastor of the Church in that place, in the 85th year of his age, and the 63d of his ministry.

In Pittsburgh, Pennsylvania, July 20th, Rev. John Campbell, Pastor of the Unitarian Church in that city.

Mr. Campbell was a native of Scotland, where he was pastor of a church in a small town near Dundee, and afterwards at Newcastle. He was at first a Calvinist, and, after he had been led by his scriptural studies to renounce the peculiar errours of that scheme, was still a believer in the Trinity. Having occasion to maintain this doctrine in argument with a parishioner, who had begun to doubt it, he was struck with the insufficiency of the evidence for it, and the inquiries, into which he was thus led, ended in satisfying him that it was an errour. He came to this country in 1820. A meeting-house was built for him at Pittsburgh, where he ministered with growing influence and usefulness till his death.

TO READERS AND CORRESPONDENTS.

With the present number we finish the first volume of the Examiner. We proceed in our work, encouraged by the patronage, which it has received, to believe that it is considered as not without claim to the approbation of the Christian community, nor without use in promoting the great cause of pure religion. This cause we earnestly desire and shall faithfully labour to advance, as our ability permits, and opportunities present themselves. As far as we may, we shall prefer to do this without expressing dissent from our fellow Christians; but we hope never to shrink from contending for the pure *faith once delivered to the saints*, when it can only be maintained by manly controversy.

The matter of our work has been chiefly furnished during this year by a few individuals, some of the gentlemen who formerly contributed largely to the Christian Disciple having been prevented, by various temporary engagements, from aiding us to the extent they had intended. We hope for their assistance during the coming year, in addition to that of the writers to whom we have been so much indebted during the past. We should also be grateful for contributions from our friends at a distance. Particularly we suggest, that it would be often in their power to communicate interesting articles of intelligence, which now either do not come into our possession at all, or too late to be used as such.

We acknowledge our obligations to our Correspondents and Patrons, and solicit a continuance of their good offices.

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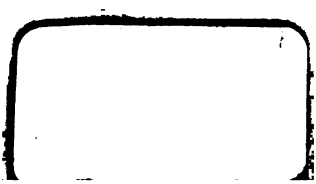

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